the Chaplain

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By *Earl Warren*

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A JOURNAL FOR PROTESTANT CHAPLAINS

OCTOBER 1964

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BACK COVER: National Cathedral of Washington highlighting the Gloria in Excelsis Tower. See Chief Justice Warren's dedicatory address on page 3. Photo by Washington Cathedral.

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Editorial

The Chaplain's Relationship to his Church and to the Military

DURING this international chaplaincy conference, reported elsewhere in this issue, it has been apparent once again that every attempt to set up such a ministry is influenced by and reflects its own national religious situation. A comparative study of various chaplaincies is interesting and profitable for general perspective, even though patterns and practices are rarely transferable from one country to another without modification.

It should be said, of course, that there are certain obvious and significant similarities between chaplaincies. Under whatever structure or relationship they operate, they seem to share much of the same purpose and spirit of concern in the care of souls, the ministry of word and sacrament and the recognition of the role of the chaplain as pastoral counselor and friend to the man in uniform.

The differences, however, are numerous and quickly noticeable. Some of the variations seem substantial and others rather superficial. They include arrangements for program, facilities and equipment, as well as matters pertaining to the individual chaplain's uniform, insignia, grade, pay, tenure, assignments, training, supervision, authority and official relationship to both his church and the military.

It is the latter point regarding relationship which is perhaps the most distinctive characteristic of the American chaplaincy system as it is presently structured.

In order to meet the problem of a multiplicity of religious jurisdictions, the United States has recognized that such ecclesiastical

authority is residual with the religious body that certifies to each chaplain's credentials and makes him available for service by official endorsement for the chaplaincy. On the other hand, administrative control of chaplains is given to military commanders with technical assistance from a Chief of Chaplains in each service and other senior chaplains on various supervisory levels. Thus, individual chaplains may be selected for supervisory responsibility in administrative matters but no chaplain has ecclesiastical superiority over his colleagues. Without regard for his military grade or position each chaplain carries only the ecclesiastical faculties or credentials which were granted by his own religious body and these are limited to his personal authority to function as a clergyman. The religious bodies of the United States have not consented to more than this limited role in the administrative structure of the chaplaincies. This understanding is consistent with the American tradition regarding the proper roles of both church and state. No religious group is solicited for official advice or grants permission in the appointment of supervisory chaplains even when a clergyman of its own communion is selected for the office of Chief of Chaplains. This would be unthinkable practice in many other countries, nor is American opinion unanimous that such complete separation between a chaplain's administrative function and his religious role is either wise or necessary. Some hold that a limited advisory role by the religious bodies in such matters would safeguard the essentially religious character and purpose of the chaplaincy.

It is certain that senior supervisory chaplains under any system must have more than military adaptability to be effective. They must have pastoral and religious qualities in addition to administrative ability if they are to maintain the confidence of their colleagues who are in more pastoral assignments ministering directly to service personnel. In most instances the present selection system for chaplaincy supervisors has performed reasonably well in spite of the official limit on criteria which excludes the religious factor as being beyond the competence of government to evaluate, but one can wonder about its realism and influence in the long run.

The American experience in this procedure, in any event, is a fine tribute to the balanced emphasis of most of the chaplains who have been given the responsibility of coordinating the work of their brethren.

—A.R.A.

Chateau de Bossey
Céligny, Switzerland

Chief Justice Earl Warren at rostrum delivers dedicatory address for the Gloria in Excelsis Tower (address reproduced here). On platform, left to right, Dean Francis B. Sayre, Jr.; Hon. Robert F. Kennedy; and Bishop Wm. F. Creighton.

By Earl Warren

Gloria in Excelsis Deo!

Another in the series on church-state relations

AS we stand on Mount St. Alban, four hundred feet above the Potomac, there rises above us, still three hundred feet higher, the Gloria in Excelsis Tower of the Washington Cathedral. The crest of the tower marks the highest point of this fair city. I was interested to learn that the master carver who supervised the carvings for this tower emigrated to this country from Italy as a young man and came to Washington to do stone-carving on the Supreme Court Building. The belfry houses fifty-three bells in a carillon and a ring of ten hand-pulled bells for change-ringing to proclaim occasions both solemn and festive. Before this distinguished assembly and the world, the bells today proclaim the joyous tidings of the completion of this "quietly soaring tower that is a sermon in stone."

A story of old comes to mind

which seems to have particular significance for the event we are celebrating. It concerns a wayfarer who was passing a structure under construction. He stopped in the manner of a "sidewalk superintendent"—that ubiquitous personality without whom no building could possibly be erected—to ask of three craftsmen who were working on the building what they were doing.

The first one, without looking up, answered, "I am making a living." The second one said in response to the inquiry, "I am following my trade." But the third, rising to his full height, looked the stranger straight in the eye, and said, "Sir, I am building a temple." I am confident that all who have participated in the erection of this tower derive the same feeling of satisfaction from their inspired labors as did that third craftsman.

I feel highly privileged to share in the dedication of this lovely structure, in part because of its beauty. This is the crowning section of an edifice yet to be completed but which already rivals its French and English medieval prototypes. The sense of sound construction and carefully studied detail and the strength and power of the whole are manifest throughout.

I feel thus privileged, too, because of our treasured historical associations with the Cathedral, whose foundation stone from Bethlehem was laid by President Theodore Roosevelt fifty-seven years ago. For this is a national cathedral, which calls itself a "House of Prayer for All People." This great square tower stands for the public faith of a whole people. The Cathedral has no parish but looks to its friends of all denominations for nurture and sustainment. In its several chapels, four different denominational groups now worship regularly under their own rites; and many others have done so in the past. It is heartening to note that our Catholic and Jewish friends and those of other denominations and faiths are here with us today to share in this consecration.

And I feel privileged—and humbled—to be a part of this ceremony because this structure stands above our fair city as a striking symbol of the aspirations of each of us, regardless of individual creed, as he reaches, like the tower itself, beyond our worldly confines and looks to the heavens above. How fitting that this dedication, which marks the fulfillment of a dream of clergy and laymen alike, comes on this Ascension Day.

SOME might inquire whether this Gothic architectural fabric is in harmony with the times and properly reflective of the modernism of the space era. But it is not as if we had to choose between the old style and the new. We can afford the best of each. There is much here to suggest stability and maturity and the durability of the beliefs which the Cathedral represents. I have no doubt that for years to come it will educate, inspire, and ennoble those

who come to see it and to worship here. The central tower will for generations as yet unborn, as it does for us today, express the timeless yearning of the human spirit. "Man must ever go beyond," as Dean Sayre said in a recent sermon referring to the tower, "and in that restless quest the spires are lifted as landmarks along the way. In this sense," he said, "our tower is the child of this century, too. It is the token of our longing, the sign, not of assertion, but of perpetual seeking. It grows up out of the unfulfillment of the glittering promise of our age; its roots far down in the subsoil of justice, affronted still by unfair status; its pinnacles reaching for the peace which our society knows how to preserve only by the stalemate of terror. Ever man must fend off the emptiness of his life by acknowledging his poverty and craving from heaven a glimpse of providence and the new gift of life."

The subsoil of justice—I was taken by this felicitous phrase; for though our Founding Fathers maintained and we have preserved a separation of church and state, we are a religious people. The underlying concepts of our system of justice, the subsoil as the Dean termed it, are ethical or religious, if you please. They derive from our convictions about the dignity of man. As the Court with which I have the honor to be associated has said, "The history of man is inseparable from the history of religion. And . . . since the beginning of that history many people have devoutly believed that 'More things are wrought by prayer than this world dreams of.'" Our national life reflects a religious people who, as President Madison put it, "are earnestly praying, as . . . in duty bound, that the Supreme Lawgiver of the Universe . . . guide them into every measure which may be worthy of his (blessing . . .)." But religion is, under our Constitution, incapable of state establishment; this is for the protection not only of the state, but of faith itself, in all its forms. The interaction of religion and the state is, therefore, made informal and free, not barren and nonexistent as some suppose. It is as fruitful and unfettered as we have the strength to make it.

As we are gathered on the prominence of Mount St. Alban for this jubilant occasion, the words of the greatest of the Hebrew prophets of the Old Testament come to mind. It was Isaiah—whose likeness is carved on the tower above—who said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

What more suitable description of this inspired building project—"exalted above the hills" of our capital city! How apt, too, for this place in a capital which is the temporary home of emissaries from other lands are the words, "all nations shall flow unto it." For this cathedral is

open to those of all nations just as it is open to all people of this nation.

"All nations shall flow unto it." That prophetic phrase is fitting not only for this national, and even international, place of worship, but is perhaps even more descriptive of the capital city itself—today in Washington there are over one hundred embassies and some legations, as compared with the time President Roosevelt laid the Cathedral's cornerstone, when there were only nine embassies here and twenty-nine legations.

In many ways this was a detached and insular capital of a country whose international contacts were relatively meager. Its outlook was on the whole internal rather than external. But it has now become a focal point in the world, attracting official and unofficial visitors from the remotest regions and whose very existence has become intertwined with the destiny of others.

A FUNDAMENTAL change in viewpoint has, of course, come to our country and its capital city, a change brought about by two devastating world conflicts and the accelerated pace of science and technology. It was less than ten years after the cornerstone ceremony when the swift tide of events prompted Woodrow Wilson, who lies buried within this cathedral, to observe in his Second Inaugural Address that: "We are provincials no longer. The tragic events of the thirty months of vital turmoil through which we have just passed have made us citizens of the world. There can be no turning back. Our own fortunes as a nation are involved, whether we would have it so or not. And yet we are not the less Americans on that account. We shall be the more American," he said, "if we but remain true to the principles in which we have been bred. They are not the principles of a province or of a single continent. We have known and boasted all along that they are the principles of a liberated mankind."

Great responsibilities have become ours and the future of unborn generations depends upon the mature discharge of these responsibilities. I have no doubt that we shall discharge them worthily, but we can do so only with divine guidance. What could more appropriately express our seeking and reaching out for such providential aid than this tower extending heavenward?

To me there is still other significance and meaning to these spires. Sometimes our sense of values becomes distorted by affluence, and we are inclined by our preoccupation with things of this world to forget that the most meaningful part of life is spiritual. Such a spiritual awareness motivated the greatest accomplishments of those who founded this nation. Are we lacking today in similar awareness? Perhaps not entirely; but as we stand here today and contemplate these spires we can derive additional inspiration for the spiritual commitment without which our labors can be barren.

A few moments ago I recalled the words of Isaiah which seemed so well to describe this tower. I invite you to remember as well the hopeful passage from the same prophet which follows close upon the other to the effect that the people "shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

As one thinks of the areas of strife in the world today, what Dean Sayre has termed the "stalemate of terror," and even now as one hears the words of those amongst us who seek their own preferment by sowing seeds of hatred, does one falter in his faith in the prophet's ancient words? On the contrary, I submit that this is a time for a firming of our convictions. It is a time for renewal of resolve that the aspirations that this lofty tower symbolizes shall be revealed in our individual lives and shall be fulfilled in our national destiny. May our strength never wane; may our purpose never waver, as each in his own fashion rededicates his faith in "the Lord's house exalted above the hills." Gloria in Excelsis Deo!

END

AT YOUR SERVICE

Three of the eight new Living Faith Pamphlets that might be of interest to service personnel are "Erasing the Color Line," "Holy Communion—When, What, Why?" and "Science and Faith." They are available in packets of ten at 80¢ from any Westminster Book Store, or may be ordered direct from the Westminster Book Store, Witherspoon Building, Philadelphia, Pa. 19107.

The Meaning of Being a Christian is composed of 365 daily meditations selected from three previously published books by Harry Emerson Fosdick—*The Meaning of Prayer, The Meaning of Faith,* and *The Meaning of Service.* The essence of the three great *Meanings* classics was extracted and all references were updated. The book sells for $4.95 and may be odered from Association Press, 291 Broadway, New York, N.Y. 10007.

Helpful to you may be a small pamphlet, "Directory of Churches in Europe (and nearby countries)," published by the Protestant Episcopal Church in the U.S.A. For a copy please write the National Council, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Church World Service can help you to see the rehabilitation ministries of your church in action abroad. For information, write for "Going Abroad?" to CWS, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027.

Maritime College, Fort Schuyler, is located at confluence of East River and Long Island Sound, The Bronx, New York City, New York.

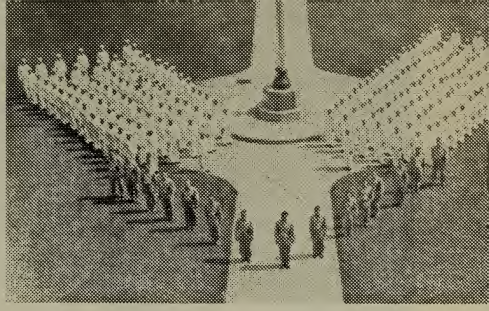
The Protestant religious program at

The Maritime College, Fort Schuyler, New York

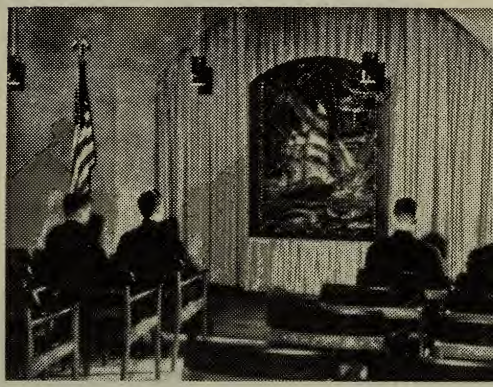
FORT Schuyler is the home of the oldest maritime training school in the United States. It is one of twenty-four colleges under the State University of New York.

The school was established in 1874. Its present campus includes an imposing fort of gray granite named in honor of Major General Philip J. Schuyler of the Continental Army. The fort houses classrooms, library, laboratories, and administrative offices. An important additional element in the school's facilities is the training ship, Empire State IV. The mission of the Maritime College, briefly stated, is "to train qualified young men to become licensed officers in the American Merchant Marine."

The college has no assigned chaplains but civilian clergymen of the several faith groups are available in the community. A nonsectarian chapel is set aside for prayer and meditation. Interest of the students is shown in the voluntary response to activities of the Protestant Club, the Newman Club, and the Jewish



Cadets in formation make a beautiful sight, indeed. Perfect symmetry!



The chapel is the place to go for quiet meditation or prayer alone or in small groups. "Lock to this day!"

At the heart of the Maritime College is the chapel.

For the merchant marines as well as the Army: "One-two-three-four-hup!"

Cadets busy learning electronics!

Society which are recognized organizations on the campus. Under the guidance of civilian clergymen the cadets participate in meetings, discussions, services and special functions, both on the campus and off. Special provisions are always made to allow students to participate in the religious services of their faiths.

Recognition of the value of religious faith and discipline is fostered in the Annual Interfaith Award, provided by the Henrietta and Stuard Hirschmann Foundation. The award is made to three "cadets who during their four years at the Maritime College have done the most for their religious clubs," Catholic, Protestant, and Jewish. Since 1961 the names of the cadets chosen for these awards have been inscribed on a roll of honor permanently displayed in the chapel area. END

Recognition of the value of religious faith and discipline is fostered in the Annual Interfaith Award made to three cadets.

"Spit and polish!" Cadets of the school line up for careful inspection.

PREACHING CLINIC

JAMES T. CLELAND

Three Sermonic Tests

THERE comes a time in homiletical construction, hopefully before the sermon is worded, when it is to the advantage of the minister, the congregation and God to run some tests on the developing sermonic effort. I started to call them: "Three Sermonic Musts," but I decided not to do so. This may be a sign that I am squeamish or wishy-washy, sicklied o'er with the pale cast of academic thought. But I grow weary of "must," especially of "must" in sermons, unless it be rooted in God's indicative. He loved, He loves; therefore, we must love. He cared, he cares; therefore, we must care. First comes the indicative mood; then follows the imperative mood. Even the Law was grounded in grace. The wise Jew knew that the Torah was a sign of grace and not a prerequisite to grace. But I wander. The business at hand is to look at three tests for a sermon. So let us return to our muttons, as Thackeray said mistranslating the French phrase.

First, is the sermon based on the Word of God? The valid word is found for us, by us, primarily in the Bible, though it expresses itself elsewhere: in creeds; in prayers; in hymns; in events; in the lives of the saints, be they Varsity, J.V., or scrubs. But we are heirs of a tradition, almost with a capital "T." Therefore, our job is to explicate the Word of God under the guidance of biblical scholars, systematic theologians, and the inner working of the Holy Spirit. This is why, in the curriculum of a thoughtful divinity school, the first course in

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preaching comes after biblical studies, church history, and systematic theology, as they supply the content for sermons.

All Christian sermons are doctrinal, just as all are expository. Doctrine is the basis of ethics. The vertical dimension (God and man in covenant or in estrangement) precedes the horizontal dimension (man to man in harmony under God, or in discord despite God). We who preach are the *doctores* (teachers) of a *doctrina* (teaching). We are servants of the Word of God, interpreters of a *given* point of view, transmitters of the faith. But we do not (should not!) control the Word; it controls us. Therefore, our preaching goes wherever the Word directs and impels it. Its intention, in the horizontal direction, is never partisan, though it may seem to be so in result. One loves the Negro because of a view of God, and not because one necessarily believes in the N.A.A.C.P. Our preaching is not supposed to stem from the human desire to see one side win, however much such a victory appeals to us. Our preaching is our best understanding—objective yet committed—of a valid Word of God. A leader of the Church of South India once explained his vote for the fusion of the denominations which made up that union: "I personally was against it. But I thought God was for it. So I went along." A decision, a sermon, is based on a valid, a persuasive, Word of God.

Secondly, is the sermon positive? "Positive" has a twofold significance. On the one hand, is the sermon an affirmative statement? Of course, one condemns the current wrongs of all kinds: personal and social, national and international, within and without the church. That is, presumably, part of the biblical prophetic protest. But the last emphasis like the first emphasis, is an affirmation of faith that God still loves the world, Cairo as well as Jerusalem, Peking as well as Washington. The word "tension" had a long vogue in the pulpit, both dialectically and practically. But it is hardly the key word for our faith. Perhaps the key word is "reconciliation." Paul suggested it as one term to describe God's dealing with man:

> Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ has reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation (2 Cor. 5:17-19).

The horizontal dimension of reconciliation is love for the brethren. This is a positive attitude.

On the other hand, is the sermon practical? This is the second aspect of "positive." It gives to preaching the breath-catching quality which comes from an acute realization of

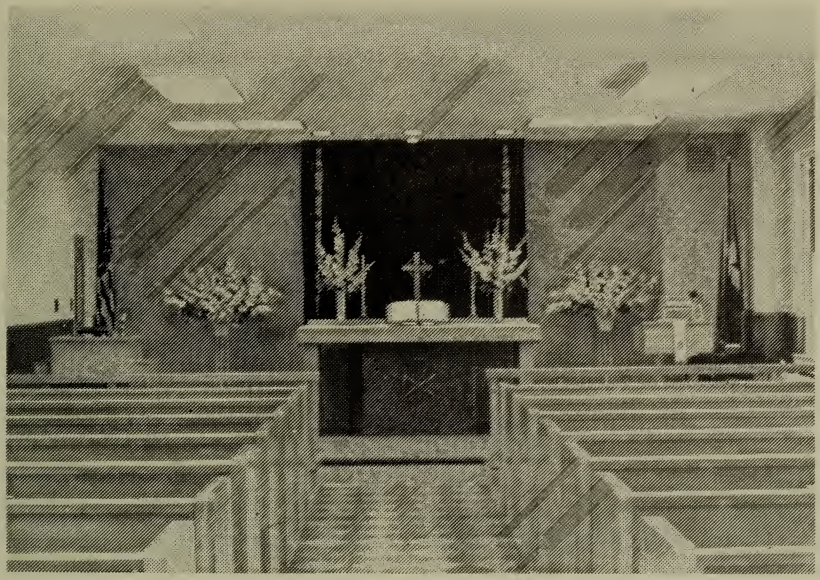
the impact of an affirmative Word on an immediate contemporary situation. This arresting excellence is seldom the genius of sermons which never go beyond generalizations, however eternal the generalities may be. The average member is not bothered by generalizations. The sting comes when the truth of God sits down, with practical application, on a particular situation. Jesus applied truth like that when asked who the Jews' neighbor was supposed to be. John Wesley did likewise in England in the matter of slave trade. Walter Rauschenbusch followed suit in America on the issue of capital and labor. These were positive preachers in the factual, practical sense, yet they did not forget the aspect of reconciliation.

Thirdly, is the sermon, in its affirmative and practical application of the Word of God in the horizontal dimension, an interim solution? I am not arguing here for the viewpoint, supposedly popularized by Albert Schweitzer, that the teaching of Jesus was an interim ethic for the period preceding the imminently expected and apocalyptically conditioned coming of the kingdom of God. There is an eternal quality to the content of Jesus' teaching; for it is the good news of the kingdom of heaven. But any application of the good news to a current problem is tentative and provisional, because of the situation in which it has to find a lodging. For example, love (*agape*) may require the continuance of polygamy for a time in certain sociological contexts. Compromise is not always a sign of elasticity of conscience; it may be reasonable, but temporary, via media accepted, somewhat unwillingly, by both opponents in a dispute. Compromise is said to be the art of government. When the Christian ethic moves beyond intimate personal relations to intergroup relations, a compromise may be the half loaf which is better than no bread. But it should be recognized as but half a loaf and not advertised as the bread of heaven for all time and eternity.

Nevertheless, the interim solution, because it rests in part on the Word of God, should be an advance on the prevailing cultural ethic. Dr. Henry Sloane Coffin used to say that Jesus did not come into the world to help men to attain the current Pharisaic ideal. The behavior of his followers was to surpass the righteousness of the best men of his day. That was well said. Even so, the application in our sermons will be a relative absolute. It will recognize the almost inevitable conditioning of the eternal good news by the die-hardism of denominationalism, by the stubborn facts of racial antipathies, by the possibility of war in our kind of world. Yet the interim solution should still be a step forward in the direction of the Kingdom.

Tonight I shall try out these three tests on my sermon for next Sunday.

END



Interior view of attractive All Faiths Chapel, Livermore Veterans Administration Hospital at Livermore, Calif.

The Story of All Faiths Chapel at Livermore

ONE of the most attractive, most beautiful chapels in the VA hospital system is the small chapel at Livermore Veterans Hospital, Livermore, California. The story of how the chapel came to be built is an interesting one.

The moving spirit back of it was William P. Kyne, owner of the Bay Meadows Race Track, San Mateo, California, an active member of the California Jockey Club. Through the years, Kyne gave generously to Christian charities. When he visited the hospital in 1948, he became greatly interested in the disabled veterans he found there and wanted to make a contribution of some sort. When he learned that the hospital had no chapel, Kyne enthusiastically entered into a project to get one built and made the first donation of $5,000.

A year or so later, the hospital chaplains were guests of Mr. Kyne at Bay Meadows for the running of a famous race in which the horse, Citation, was entered. Mr. Kyne turned to the chaplains and said: "If Citation wins, here's what I'll do:

I and the California Jockey Club will present $25,000 to further your chapel project." Citation won! And Mr. Kyne made good his vow. In the name of the California Jockey Club he presented the men with the promised check.

Further donations were promised by Mr. Kyne; he was quite anxious to complete the chapel. However, he took ill and in a short while was dead. This left the hospital with $30,000 but the funds were insufficient to build a separate chapel building.

For many years the money lay idle. There were hopes that someone would take up the project and carry it through to completion; but no one did. Finally, in 1959, the then hospital director, Dr. Harrison S. Collisi, decided that the thirty thousand dollars was sufficient to build a chapel within the hospital structure. Certainly they could not build another building for this amount, but they could transform some section of the hospital into a chapel. A room that once had been a library was made available and this was selected as the site. The hospital chaplains, Byron E. Allendar and Patrick J. Gleeson, drew up the plans. A contract was let; and by and by a most beautiful chapel seating eighty people was ready. In addition to the main chapel, a small side chapel, a sacristy, robing room, storage room, and two chaplain offices were built. A special feature was the solid oak pews and the pulpit made of oak from the mountains of the eastern part of the United States.

When everything was completed and expenses had been paid, there

Interested participants of dedication of All Faiths Chapel. L-R: Attorney for Mr. William P. Kyne; J. C. Phillips, director of VA Hospital, Livermore, Calif.; Chaplain Edward McDonough, Chief of VA Chaplains at time of dedication; Mrs. William P. Kyne, widow of donor of chapel; Chaplain Byron E. Allendar, Protestant; Chaplain Patrick J. Gleeson, Catholic.

was $19.00 left from the original $30,000. Even an organ has been bought and installed. The chapel was given the name of All Faiths Chapel. On Sunday, June 26, 1960, it was dedicated. Both the hospital director, John C. Phillips, and the Director of Chaplain Service for the entire VA—at that time Chaplain Edward McDonough—spoke. Mrs. William P. Kyne made the presentation in memory of her late husband.

Nine beautiful stained-glass windows were given by the various veterans organizations such as the American Legion, the Veterans of Foreign Wars, the Disabled American Veterans, Purple Heart groups. A broadcasting system was installed by the Veterans Administration.

Patients of the VA Hospital at Livermore are justly proud of their beautiful chapel; it is the first place to which they bring their visiting relatives and friends. But it is not merely a showplace; it is a place where they go to worship and pray and gain spiritual strength to meet the tests of life. They find in the chapel spiritual well-being.

In the memorial plaque at the entrance are carved these words: "This chapel is dedicated to the spiritual well-being of sick and disabled veterans." END

QUOTES

Thinking is a process some people get a lot out of and others get out of a lot.—Walt Streightiff. . . . One of the most difficult things about business is to mind your own.—J. Herbert.

STORIES

Ring the Bell

On election day, I took my five-year-old son with me to the polls. During the drive there, he asked what voting meant. I shuffled through the pages of my mind to find a suitable answer. We had been to Philadelphia recently and, while there, I had taken him to see Independence Hall and the Liberty Bell. I retold him of the Liberty Bell and its significance to us. I went on to say that voting was each person's way of ringing the Liberty Bell.

This seemed to satisfy him, since he decided to wait in the car while I went in to vote. When I came out, he burst into tears. I asked him what had happened, thinking he had fallen and hurt himself. He looked at me with a very sad face and said, "Mommy, maybe if you go back and vote harder, the bell will ring!"

—Adrienne Reuter

Why Do You Go to Church?

The couple was leaving church. "Did you see that new black hat Mrs. Harrison was wearing?" asked the wife. "No," replied the husband. "What do you think of that blue velvet dress Mrs. Iverson had on?" the wife continued. "I didn't notice that either," the husband said. "Oh, for goodness sake," snapped the wife, "a lot of good it does you to go to church!"

—Gene Yasenak

SPCA, Listen!

Gina Lollobrigida, agreeing with LBJ in the great beagle debate: "I love my son; I pull his ears. President Johnson loves his dogs; they love him, too."

By George W. Hackett

A Jumping Chaplain

PERSPIRATION dripped from the two figures locked in a deadly struggle on the ground. Their boots kicked up clouds of choking, blinding dust that quickly coated their fatigues.

After several minutes, the smaller soldier broke loose, snatched up a knife that lay just a few feet away and yelled out: "Surrender? Surrender?"

His opponent nodded and then scrambled to his feet, a grin creasing his face. It was several weeks before he learned that the man who had beaten him was a chaplain, Captain Norman Walker.

Both were enrolled in the U.S. Army Rangers school which requires all rank and insignia to be removed from the uniforms of the officers and men in training.

Walker eventually became the second chaplain in history to graduate from the tough outfit and its rugged program. He went on from there to even more hazardous duty as a paratrooper.

"The Army chaplain cannot serve his men from an office in the chapel," he explained. It was this theory that prompted him to volunteer for the nine weeks of Ranger training at Fort Benning, Ga.

In addition to hand-to-hand combat, the elite group gets a taste of guerrilla tactics and mountaineering techniques. Emphasis is placed on the ways to survive on land, swamps, or water. Classes usually begin at 5:30 A.M. and last until darkness sets in.

"I know I'll never lead a combat patrol," Chaplain Walker says. "But I never want to be a burden if isolated in combat. I wanted to get a better understanding of what the men must go through—to know how they train to survive. And I wanted to know how to guide them spiritually."

To be effective, the thirty-four-year-old minister feels that today's chaplain must face up to the challenge of what he calls "the ministry of thereness—of being where the men are."

The training gave him an insight

Chaplain Norman Walker is "chuted" up before he climbs aboard a plane to jump with other paratroopers of the 101st Airborne Division at Fort Campbell.

into the average soldier's problems, "a rapport with the men I serve." It also had another effect.

When he joined the Rangers, Captain Walker weighed 200 pounds. He came out as "175 pounds of muscle" and the troops jokingly, but affectionately, referred to him as the "lone Ranger."

The chaplain, a native of Mississippi, donned a military uniform for the first time when he signed up with the Mississippi National Guard in 1947. During the Korean War, the unit was called up for active duty in the United States, becoming a part of the 31st Infantry Division.

At the time, Walker was wondering what sort of career to follow. "The thought had always been in the back of my mind to enter the ministry. And while I was in service with the Guard, I was very much impressed with the wonderful work

the chaplains do. I hoped to be one of them some day."

When the Guard came home, his course was set. He finished his studies at Mississippi College and then obtained the necessary degrees from the Southern Baptist Theological Seminary in Louisville, Ky.

TO gain experience, he served five years as pastor of churches in Ludlow and Four Mile Creek, Miss. "It was a richly rewarding period," he says. "You get close to the people and you learn from them."

In May, 1961, he obtained a commission in a reserve unit and shortly thereafter went on active duty at his own request. His first assignment was Fort Campbell, Ky., home of the 101st Airborne Division.

"I was the garrison chaplain but spent a lot of my free time out on the drop zone watching those boys floating out of the sky so gracefully. There was something about it that attracted me. Guess it was because I've always loved anything connected with flying."

This went on for a year before

Members of Chaplain Walker's family pose with him after services at Fort Campbell. Left to right: Norman III, age 10; Stephen, age 8; Elise, age 7; Chaplain Walker; Mrs. Walker (Rosaline); and David, 4.

Captain Walker asked for and was granted permission to undergo training as a paratrooper. He was sent to Fort Benning for four weeks of schooling.

The instructors took one look at the scholarly soldier with the horn-rimmed glasses and shook their heads. "He'll never make it," they predicted.

But the chaplain stuck it out. He admitted, however, that he had some uneasy moments, especially the day when the recruits were sent to the fifty-foot jump tower.

"This tower is set up to simulate an actual jump. After you step off the platform, the lines around your body snap tight and you slide down a cable to the ground. Sometimes you land with a jar that shakes every bone in your body.

"It's strange," he says, "but more men lose their nerve on that tower than they do climbing into a plane for their first jump."

Captain Walker made his first jump in March, 1963, and discovered it was "one of the most exhilarating experiences of my life. After years of watching others, I was doing what I always wanted to do."

The Army requires its paratroopers, from cooks to clerks, to jump regularly and he now has hit the silk twenty times. "Every jump you make is more thrilling than the one before."

Only once has he run into trouble. "After I leaped from the plane, I landed on top of another man's chute. Since he was directly beneath me, this stole the air from my chute." It began to collapse.

Walker grabbed his lines, gave them a vigorous tug and "began walking off the other soldier's chute while it was still in the air." Both descended safely, but the chaplain confessed: "I did some praying on the way down."

"Once you experience the thrill of a jump," he says, "it gets into your blood and you never miss an opportunity to be airborne."

His next goal is skydiving, a sport that requires nerves of steel. Some 'chutists drop several thousand feet, at speeds up to 120 miles an hour, before they pull the ripcord.

"It's a challenge," says Chaplain Walker. "It lets you navigate through the air the same way the birds do. Stability is maintained by using the arms and legs."

What does his wife, Rosaline, and their four children think of all this?

Most of the time they're out on the drop zone to see him and the other paratroopers perform.

"Rosaline feels that if I can jump she ought to be able to do it, too." He's been able to talk her out of the idea but was almost stumped recently when one of his youngsters came up with this question:

"Daddy, why can't you get me a little bitty parachute so I can go with you?" END

Christianity is a roll-up-your-sleeves religion.—Robert K. Hudnut.

Following are two companion articles. This one relates the work of the American Bible Society to the chaplain in military service, and the one following details the purpose and work of the Society.

Scriptures for the Armed Forces

By Ivan L. Bennett

FROM its beginning, the American Bible Society has endeavored to furnish the chaplains' requirements of Scriptures for men in military service.

There is a long tradition which links the soldier with his ancestral shrine of devotions. The fighting man feels the need of authentic tidings of the unknown. The faith of the nation that sends him on his mission tends to become his faith. The Holy Scriptures have been for Protestant American soldiers the most universally accepted source on which he relies for the authentic Word. This reflects the age-long dogma of the Christian tradition that the Bible is the Word of God. The Bible Society movement to make Scriptures available in the languages of mankind and in inexpensive editions which the very poor could own was born in the heart of a soldier.

Karl Hilderand was the soldier. Away from home, and in a hospital in Flanders during a serious illness, he read the Bible and this led to his conversion. He returned to Germany with the purpose of making the Scriptures available to anyone who desired to read the Bible whether he could buy one or not. So it was that the Canstein Society was begun in Halle in 1710.

Karl Hilderand, through reading the Bible, was transformed morally and spiritually. From time to time, Christian educators set forth the argument that the Bible needs trained interpreters. But the historic fact is that many persons testify to the transforming power of the Scriptures when read by individuals far removed from instructors. When a person seriously reads the Book, seeking guidance for faith and action, he somehow finds what he seeks.

A few years ago the American

Bible Society presented to Admiral Radford, the Chairman of the Joint Chiefs of Staff, the 40,000,000th volume which the Society had provided for personnel in our armed forces and people liberated by them.

The Bible Society acts as the agent of fifty-five denominations for supplying chaplains with the Scriptures. In 1952 the Advisory Council of the American Bible Society issued the following statement, a copy of which was sent to me as Chief of Chaplains of the Army:

> We believe it is important for chaplains in the Armed Services of the United States to continue to furnish free Scriptures. We are convinced that gifts of the Scriptures provide a vital link between the home church and the young person in active service or in a veterans' hospital. We are justly proud of the fact that our American Bible Society has been supplying these Scriptures for us since 1821 and has never turned down a worthy request from a chaplain. We urge the Chief of Chaplains to recommend the continuance of distribution of Scriptures made possible by church gifts rather than by any plan to supply Scriptures with government funds. The American Bible Society is the official agent of the Protestant churches of America and we respectfully request that all Scripture requests from chaplains be sent to the American Bible Society.

The chaplains are of the churches, trained, ordained, and endorsed by them. They are encouraged to present to the service personnel the New Testament as the continuing link between them and their home churches.

The American soldier is not a killer by choice. The churches have not presented any alternative formula for the Congress in providing for the national defense that can take the place of sending the youth of the nation to guard her ramparts and fight the battles and, whatever may have been the pride in the status of "volunteer" in former generations, the youth of this generation prefers the status of selectee. He is not a fighter by choice. He answers the call. He is the best fighter in the world. He is the best equipped fighter in the world. He does the job, not because he likes it, but because the nation says the duty devolves upon him. His pastor, his teacher, his parents, his congressman, his president—all these along with the vast electorate are involved with him. He goes because they send him.

Some serious thinking takes place during the years of service. When there was an Army and Navy of volunteers, isolated and with a feeling of being regarded as outside the main stream of American life, many men treated their "hitch" as a time of suspended spiritual animation. Their enlistment was treated by them as a sort of moratorium in religious matters. They could not identify themselves with the best moral and spiritual insight of the nation. Some men in those days remarked they supposed it was impossible for a soldier to be a Christian.

The modern selectee serviceman of today does some thinking. There were 36,000 in World War II who used the privileges afforded by their Bill of Rights to train for full-time religious work. The New Testament in their hands as the authentic word from the churches to them led them to perform deeds of compassion to suffering children. After the war, this had much to do with their return to the churches to make the churches more forceful factors for social justice and humanitarian concern.

The churches, through the American Bible Society, provided regularly for these volumes:

> For individual service personnel: a New Testament (King James Version or Revised Standard Version).
>
> For group use, as in day rooms, clinical waiting rooms, hospital wards: a whole Bible (King James Version or Revised Standard Version).

Of course, there are many other items furnished on expressed requirement of chaplains, including Christmas, Easter, and Pentecost selections, scripture portions of a number of varieties, occasional lectern or pulpit Bibles. Recently on the request of a Navy chaplain on duty with a relief ship, fifty pulpit Bibles were provided for as many churches which lost their Bibles in a storm that swept over Tobágo.

An order form has been inserted in this issue of THE CHAPLAIN for use of Army and Air Force chaplains. The Navy chaplains can draw Bibles and Testaments (RSV and KJV), published by the American Bible Society, from the Society's depots at Norfolk and Oakland.

Chaplain Steve P. Gaskins, Jr., U.S. Army, Retired, Eastern Regional Executive Secretary, 1435 G Street, N.W., Washington, D.C., 20005, has been designated to assist National Distribution Section of the Bible Society in this matter of distribution to the armed forces and will be glad to answer queries or assist in any possible way. END

POWER OF THE WORD

In April, 1941, a discouraged Machinist's Mate First Class sought out his ship's chaplain for counseling before "going over the hill." The chaplain listened, then prayed with him before giving him an autographed New Testament. The sailor changed his mind and remained in service until the end of the war, and was honorably discharged. Today he is a successful businessman, father, and churchman—faithful to his commitment to Christ.

In returning the Testament to RADM Stanton W. Salisbury, CHC, USN (Ret), last Spring the former sailor said, "I read this New Testament daily and it was the source of hope and courage and strength that saw me through. It is my desire to return it with heartfelt and lifelong gratitude."—Condensed from THE LINK.

By Eric M. North

The Work of the American Bible Society

THE SOCIETY'S PURPOSE

OF all the varied activities which Christians may undertake to witness to the redeeming power of our Lord and to minister in his name to human need, the Bible Society undertakes just one. As stated by its hundred-and-forty-seven-year-old constitution, its "sole object" is to "encourage a wider circulation of the Holy Scriptures without note or comment." The one function of the Society, so modestly stated, is *to bring the Scriptures to humanity*. No matter what the language, no matter whether rich or poor, no matter where—the man or woman or literate child without the Scriptures is the Society's sole concern. Its one endeavor is to see that the person without the Book has a chance to have it; that he is persuaded to make it *his* book for what it may mean in new life for him, for the world, for God's kingdom.

But no man can confess faith in one whom he knows not. For literally millions of people their first and often *their only chance* to come face to face with Christ is when they face him in the pages of a Gospel or the Testament. For multitudes the redemptive power of God has come upon them directly through the reading of the Scriptures.

THE SOCIETY'S OPERATIONS

The most important process which the Society carries on is not at the Bible House in New York, nor at the Bible House in Buenos Aires, Mexico City, Bangkok, or Manila. The major work is done *where the man without the Scriptures is met by the man with the Scriptures.* Wherever that happens—in a Siamese or Japanese village, in the Sierras of the Andes or the back streets of an American city, in the jungles of the Amazon or of the Congo, or anywhere else—there the main business of the Society is being done. That contact—and making it widespread—is all the Society exists for. Its aid to translators, its scrupulous proofreading, its contacts with

packers and shippers, its accountants and typists, its offices in more than fifty cities about the world, its publicity and budget, exist solely that the man with the Book may meet face to face with the man without it.

But there is something which must come even before the printing of the books. The Book must be in the language of the people! Translation work is subsidized, the results tested, printers and binders, packers and shippers, clerks and storekeepers, missionaries and pastors and colporteurs, all are helped to do their part, that the man who has no Bible, *often* the man who has never heard of it, can hear of it, want it, make it his own.

THE SOCIETY'S OPPORTUNITIES

Except for the English-speaking world and certain countries in Western Europe, most of the world's peoples are dependent upon the Bible Societies for Scriptures in their own languages. There is practically no commercial production of the Scriptures in the rest of the world, because for one thing the people cannot pay the price that the commercial concern demands for its expenses and profits.

Opportunities are also set before the Bible Societies by moving spiritual tides. Latin Americans in great numbers have turned from the dominant church; theosophy, spiritualism, and other cults are flooding in with their specious answers to the resulting moral hunger. Our Secretaries tell us that if we could supply the books, meeting the difference between the cost of printing and the meager price that can be paid by the people in the field, and if we could pay the cost of small commissions and colportage, we could distribute from *two to three* times as many books in Latin America. Think what heart hungers that would satisfy!

One of the deepest of these moving tides is among young men in or facing military service, among refugees, and among churches outside or on the edges of the free world. Pastors and teachers struggling to start churches and schools require Scriptures. Soldiers and sailors ask for Testaments and whole Bibles. Rising Christian populations request hundreds of thousands of Scriptures. All this lays a prodigious extra task upon the Bible Society for extensive new planning and hundreds of thousands of extra dollars. It is not limitation on the field that limits distribution. It may occur temporarily here and there, but over the world as a whole the barriers are few that cannot be crossed by initiative, good will, and funds. There are more open fields and more open hearts than ever before.

The work of the Society rests upon the conviction of Christians that the people of the world ought to have the Bible. We are all familiar with the half-educated church member who does not believe in missions. The amazing thing is

that there are multitudes of devout lovers of the Bible, church members, churches, even whole denominations, who, though loving and reading the Bible, do nothing or next to nothing towards helping other people to possess it!

The Bible Society does not own the Bible. The church does not own the Bible. It is one of God's great gifts to men—one of the greatest—containing unlimited power for the redemption of humanity. But, though the church does not own it, it is the trustee of it. *Unless the church brings this book to humanity, no one else will.* The Society is the trained servant of the church for this task. Give it power to make this book mankind's own! END

BITS O' NEWS

Several hundred people gathered on the lawn of the Methodist Building in Washington, D.C., on Monday, June 22, 1964, to hear Protestant, Roman Catholic, and Jewish leaders offer prayers of thanksgiving for the passage of the Civil Rights Bill by the U.S. Senate. Among the leaders were Dr. Robert W. Spike, director of the NCC Commission; Father John Cronin, assistant director of the NCWC Social Action Department; Rabbi Richard Hirsch, director of the Washington Religious Action Center of UAHC; Dean Francis B. Sayre, Jr., of Washington Cathedral.

The outdoor service marked the end of daily services of worship at the Lutheran Church of the Reformation on Capitol Hill, sponsored by the NCC Commission on Religion and Race. Theological students from all over the country had maintained a 24-hour vigil at the Lincoln Memorial for over fifty days.

Bishop Reuben H. Mueller, president of the National Council of Churches, and Dr. R. H. Edwin Espy, general secretary, spoke of the passage of the Civil Rights Bill by the U.S. Senate as "one of the great milestones of our time."

During the 1964-65 academic year, Strategic Assignment Teams (SAT) will work for civil rights in colleges and universities outside the South. The Reverend Leonard G. Clough, general secretary for the National Student Christian Federation, said six teams of two members each will be assigned regions including two or three states and will move from one campus to another. They will be particularly interested in organizing a program in civil rights on campuses where there is none at the present time.

About 500 volunteers qualified for the student-led Freedom Schools conducted during the summer in Mississippi. The Commission on Religion and Race of the National Council of Churches helped draw up the curriculum for the summer schools in cooperation with member groups of the Council of Federated Organizations in Mississippi, stated Dr. Eugene Carson Blake, who is serving as chairman of the Commission.

By Ellis W. Williamson

Our Sons

FOR God so loved the world that he gave his only begotten son." For many years the Christian world has recognized and appreciated the supreme gift that God gave the world when he presented his only Son. Every parent recognizes the value of a son; moreover, he feels a keen sense of responsibility for that son's proper development.

Even before the birth of Christ, God gave the world an example of the value of a son when he allowed Abraham to believe that God wanted Abraham's son, Isaac, as a human sacrifice. After trying Abraham to the point of complete obedience, God provided a substitute for Isaac. Abraham had proved himself, therefore, God accepted a lesser gift.

Thousands of years ago, even people of the non-Christian world placed a great premium upon their sons. In the area in which we now live Chinese and Japanese parents almost worship their firstborn sons.

Many of us recall the manner in which we honored the Gold Star Mothers in World War II, as we celebrated Armistice Day. We were recognizing their supreme loss.

On this island alone we have several thousand American males, each the son of someone that wants to see him happy and successful. Now from this large group of Americans in this area, let us extract the older men who already have lived long enough to establish their own families and have developed a sense of maturity. What do we have left? We still have thousands of teen-age boys from our country in this area. That places upon us a great responsibility. However, this morning I would like to consider only a portion of this number. Let us think for awhile of the large number of teen-age soldiers, sailors, airmen, and marines that we have in our midst. We have hundreds of men (I should say boys), within only a few minutes' walking time of this chapel. These boys are away from home, separated from their parents. Some of them are in the service against their own desires. Many of them are being asked to

do things that they do not like.

What do we as Christians show these young men? We call them men but, if we stop to think, we must realize that they are the same ages as some of our own sons who are still with us, here in high school, or some who are back in the States, attending their first or second year in college. How often do we as parents concern ourselves over boys in this age group?

We, who represent the government, owe these boys food, clothing, equipment, a good place to eat and sleep. In other words, we owe them the physical necessities of life. We also owe them something else. We owe them guidance, whether it is military, emotional, moral, or spiritual. This guidance must help them over the bridge from extremely young men to mature citizens of our country. They must become citizens who are not only able but willing to accept their places in our community.

Within the official military area, it appears that we have the proper type of guidance.

The three-star general who carried on the Korean Armistice negotiation at Panmunjom was a rough, tough cavalry officer with many years' service, who had fought through World War II basically as an infantryman. How many know that he had been an ordained minister for many years? He is now retired and a full-time active minister.

ON the Normandy landing, I personally heard a fine officer telling his men the second night ashore that a truly strong man is the one who has said his prayers, placed his weapon in position and dug his hole deep.

Another one of the commanders in World War II was asked where he was when the staff was awaiting reports of troops that were making an extremely dangerous attack across an airfield at night. Without hesitation he said, "I was on my knees praying." A great deal of ammunition was fired by both sides that night; however, the record will show that, although well over two thousand men were above the ground in exposed positions, not a single American was killed in that attack.

I recall just recently hearing a general in Europe, who was in command at the time of over 160,000 troops, make the statement in public, "God never made anything finer than a good soldier."

I also heard a general tell the Congress that he didn't have the knowledge or the mental capacity to do the right thing every time, but that not a day went by that he didn't pray to God that our major decisions would be in the right direction.

You may say that these are examples of senior people who had

something to gain by public reference to the power of God. Here is an example of what some junior leaders, working outside the limelight, are doing here on Okinawa. I read a portion of a message that was brought to my attention in the last few days. I read: "The Futenma mission is a Catholic-sponsored project initiated to foster the establishment of a facility in Futenma and spread the Word of God. The money has been raised to build the chapel. We, of this organization, are now attempting to raise the money that will commence furnishing the interior. We are attempting to raise $1,000.00 in this wholehearted support to maintain the Christian Word and our stand against communism." This was written by a sergeant major. The project is being participated in by a good many of our junior leaders.

By and large, adequate, normally oriented leadership is available in the military sense today. In fact, I believe no man can be responsible for a large number of individuals, particularly under trying conditions, without calling on God for help.

What is our greatest need then for these teen-age people who are away from home, living in a strange culture, doing some things that are difficult and at times unpleasant? We owe them a mirror image of the things that we think they should hold dear and want for themselves.

There is a story of a big burly soldier during World War II, who bumped into a very elderly man while walking down a street in London. The soldier whirled around and said, "Get out of the way, who do you think you are?" The old man said, "I am a member of the society you are fighting to preserve."

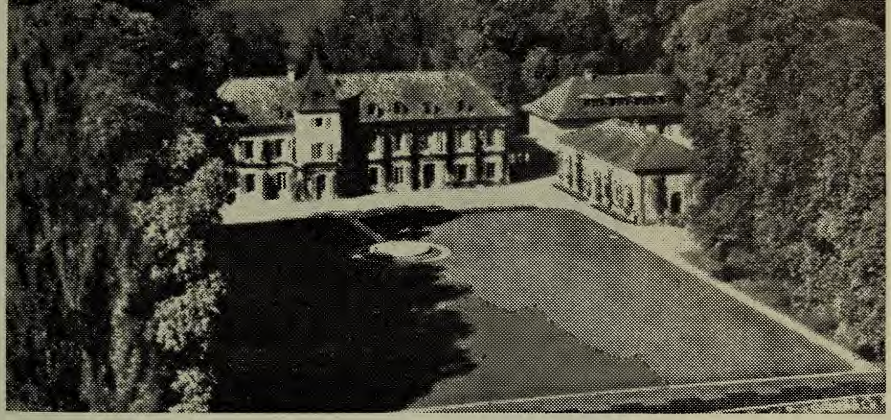
In the last few minutes, let's now consider the society that we are showing to so many teen-age servicemen from our country. Are we showing them what they should be seeing? Are we living the type of lives that they can admire? Are we dressing in a manner that causes them to be proud of their own people? Are we being pleasant in their presence? Are we treating them as regular, accepted members of our association?

It is true that just numbers alone preclude our opening wide our homes, our teen-age clubs and other places of that sort that they could enjoy so much. However, our living in their presence the type of lives that they can admire can do a lot to preserve in their minds the society and culture to which they will aspire.

I would like to have us ever conscious of the fact that we are being observed on a daily basis by unmarried, not yet fully matured young men, who are using us as yardsticks by which they measure the society that they are helping us defend.

It's obvious that morally sound, religiously oriented people will give that guidance that is tremendously significant. END

Faith is the willingness to trust the truth.—*Arkansas Methodist.*



Chateau de Bossey, Celigny, Switzerland. Institut Oecumenique.

Chaplaincy Conference at Bossey

DURING the first week in June this past summer, representatives of seventeen nations met at the Ecumenical Institute at Chateau de Bossey near Celigny, Switzerland. A copy of the official summary of the conference is in the library of The General Commission. This is merely a review of some of the writer's impressions.

The conference included both civilian and active-duty chaplaincy leaders. Nations with chaplaincy traditions that go back many generations were in attendance along with new countries whose structures and programs have been formulated in very recent years. The various delegates and observers brought a great variety of information and perspective to the discussion of the general theme, "The Chaplaincy in the Magnetic Field of Ideologies," and related topics.

Early in the conference it was necessary to clarify views regarding such words as "ideology." Whereas the word could be used in a semantically correct sense by all, it frequently carried different significance and dimension from one speaker to another. This made the discussion move more deliberately but it contributed greatly to the learning experience for all participants.

Some of the European chaplain-

MEMBERS OF CHAPLAI

FIRST ROW, LEFT TO RIGHT

1. Bishop Laitinen, Finland
2. Weichert, Germany
3. Nason, USAF
4. Rhea, USA, Dept. of Defense
5. Kolle, Cameroun
6. General Simatupang, Indonesia
7. Miss Rene Beguin, Inst. Housekeeper
8. Ramilijoana, Madagascar
9. Tunga, Congo
10. Gantenbein, Switzerland
11. Aglert, Sweden
12. Brown, USAF
13. Woods, U.S. Army

SECOND ROV

1. Bowie, U.
2. Prof. Wol
3. Wittenbac
4. Fuchs, Ge
5. Oglesby,
6. Canon H
7. Rissi, Swit
8. Mabille,
9. Oeschner,
10. Wood, U.
11. Bjorck, Sv
12. Kulerick,
13. Wolf, Ger
14. Baumgartn

(In front of first row: three of eight
are known

ONFERENCE AT BOSSEY

TO RIGHT

ir.
rland

y
ler

THIRD ROW, LEFT TO RIGHT

1. Kieffer, France
2. Goldie, Canada
3. Nicholas, France
4. Jones, USAF
5. Bortte, France
6. Militardekan Weyman, Germany
7. Bourget, France
8. Steinholt, Norway
9. Appelquist, USA
10. Von Knebel, Germany
11. Marechal, Belgium
12. Massa, Finland

e kitchen staff at the Chateau. They
Angels.")

cies have entered into similar exchange and discussion in recent years under various auspices. This has included only a single service, such as Navy or Air Force or only NATO representation. The extraordinary value of this meeting at Bossey was that it had the benefit of representation that covered areas from Finland to Indonesia. Of special value and interest was the presence of delegates from four African nations.

The Ecumenical Institute was requested to offer its fine facilities for this conference. Prof. H. H. Wolf, the Director of the Institute, was both a gracious host and a skillful guide in moving the conference through complex subject matter to a profitable conclusion. The staff at Chateau de Bossey all made their unobtrusive but important contribution to the efficiency and pleasantness of the conference. The restful beauty of the Chateau and its surroundings are helpful for meditation and reflection.

The spiritual tone at Bossey, with its several opportunities for prayer and worship each day, is one of the lingering memories of visitors. The exegetical study by Dr. Hans Reudi Weber was of great value and appropriateness for the group. On the final morning of this chaplaincy conference, the Military Bishop of Finland was requested to serve Holy Communion for those who might wish to receive. Many found it a moving experience to kneel and share with brethren of other lands.

Similar gatherings of an international character are planned. Some will emphasize fellowship, Bible study, and worship. They will be smaller in terms of regional groupings but larger in total attendance since not only chaplains but all military personnel will be invited to attend. All such exchanges are to be encouraged in a world that is seriously fragmented. Christians ought to lead in healing divisions and in every effort to move toward greater understanding. The Ecumenical Institute at Bossey can serve the Christian witness in all lands by offering its facilities again in future years for reflections on various aspects of the important work of the chaplain in his ministry in the Armed Forces of his nation.

—A.R.A.

MY CREED

This is my creed. Love God and your loved ones, and all that he has made; and order your life, for only in order is there purpose and progress and success and serenity. In disorder, there is only frustration and failure and unhappiness. *Order your life.* This is my creed.

—Quoted from diary of Lt. William Farrow, Navy flier, killed in plane crash. Submitted by Eva Kraus.

By Sidney R. Crumpton

Some Moral Qualities in Shakespeare

Sermon preached at The Citadel on April 24, 1964

THIS year on the Citadel campus we have joined the world in celebrating the 400th Anniversary of William Shakespeare. In keeping with the quadricentennial we have had in our Citadel library one of the finest collections of books on this subject. In our museum we have had a never-to-be forgotten exhibit on the life and works of Shakespeare that has attracted thousands of visitors. Added to this during this period there have been many thought-provoking seminars and lectures. A noted authority on Shakespeare, Sir Tyrone Guthrie, spoke to us here in this chapel. Last week one of the world's greatest actors, Mr. Basil Rathbone, gave a special Shakespearean program that left us spellbound. Friday night was observed as Citadel Night at the famous Dock Street Theatre, and it was here that hundreds enjoyed the Shakespearean play *Much Ado About Nothing.*

In keeping with the commemoration of this all-important event, would it not be most appropriate that we turn our thoughts to some of the moral qualities reflected in the literature of the greatest poet and dramatist in the English language?

Every sermon should have a text or texts. The first one I have taken from *Hamlet,* Act III. "To be or not to be—that is the question." The second text I have borrowed from *Julius Caesar,* Act II, Scene 2. "Cowards die many times before their deaths; The valiant never taste of death but once."

Four hundred years ago on April 23, 1564, in a beautiful home in Stratford-on-Avon, a fairly important town about eighty miles from London, God placed a son in the arms of Mary Arden Shakespeare. The records of Holy Trinity Church, in which he was buried fifty-two years later, record his baptism on April 26, 1564.

In preparing this sermon there came to my mind that line Beatrice said in the play *Much Ado About Nothing*, "There was a star danced, and under that was I born." The star and stars had a right to dance, for God had placed on the stage of the English world its greatest dramatist and poet.

Johann Goethe, the greatest German writer, in testifying to the greatness of Shakespeare said: "I do not remember that any book or person or event in my life ever made so great an impression on me as the plays of Shakespeare."

Thomas Carlyle, English essayist, had this to say: "That in Shakespeare is the chief of all poets . . . the greatest intellect who, in our recorded world, had left a record of himself in the way of literature."

"England," said Victor Hugo, "has two books, one which she made, the other which made her—Shakespeare and the Bible."

ONE of the reasons for Shakespeare's worldwide appeal is his great storehouse of knowledge: music, law, the Bible, art, politics, military law, sports. Now, he took this knowledge and used it with some seven hundred characters. These included all types of life. You name it, Shakespeare has it—kings, generals, lovesick girls, confused men, pickpockets, drunkards, hired murderers, and others. He took these men and women and presented the world as it was.

In life all of us must face reality. No one can run away and hide. This is the hallmark of a coward who dies many deaths. Shakespeare's plays are full of realism. There are no success stories with happy endings. Dr. Ernest M. House in his book on *The Spiritual Values in Shakespeare* points out that in Shakespeare, even amid the gloom of evil deeds, injustice, cruelty, and iniquity, the inherent grandeur of the soul shines with unfading glory. "The spectator always sees something in the spirit of man which tragedy does not conquer but ennobles."

Yes, Shakespeare, from his overflowing fountain of knowledge, keen intellect, creative genius, clear and penetrating observation did picture well man and his relation to God's moral order. We need only to look at the tragedies of *Hamlet, Othello, Macbeth, King Lear, Richard III* and *Julius Caesar* to see the conflict between good and evil. While in *The Merchant of Venice* and *The Tempest* Shakespeare shows the enrichment of human sympathy. It is here we see the outstanding spiritual principles which underlie these masterpieces of literature. It is these same deep spiritual dynamics which motivate, guide, and direct men in their date with destiny.

IT has been pointed out by many writers that Shakespeare is no moralist, yet morals are his stock in trade. In Act II, *As You Like It*, he says: "All the world's a stage, And all the men and women merely

players: They have their exits and their entrances; And one man in his time plays many parts . . ." On the other hand, in *Othello*, that tragedy of jealousy, Shakespeare emphasizes the importance of a good name:

Good name in man and woman, dear my love,
Is the immediate jewel of their souls.
Who steals my purse steals trash;
'Tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

Many have asked me during this commemoration if Shakespeare was a Christian. This question has been much discussed. Frankly, I do not know. On the other hand, I feel sure that his life was influenced by his home, the church, and the school. I do know that he was familiar with the Bible and made constant use of it. In *King Henry VI* a reference is made to Jesus who was nailed to the "better cross for our advantage"; also in *Henry VI* he declared, "God shall be my hope, my stay, my guide, and lantern to my feet." Hear this from *Henry VIII*. It is the English Cardinal Wolsey speaking: "Had I but ser'd my God with half the zeal I ser'd my king, he would not in mine age—have left me naked to mine enemies." From this, turning to the lovely passage in *The Merchant of Venice* we see there is no measure to God's mercy—it is limitless.

The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest;
It blesseth him that gives and him that takes.

As our Heavenly Father sees fit to give us years in the future, I hope that each one of us will reflect on these moral qualities I have mentioned as we endeavor with God's help to play well our part on the stage of life, accepting Shakespeare's grand injunction: "Let all the ends you aim at be your country's, your God's and truth's." END

BY THE WAY

We can't conceal our attitudes—
For daily we convey them
Not only through the words we say,
But by the way we say them.

Our lives reveal our attitudes
And others will construe them
Not only by the things we do,
But by the way we do them.
—Mary Hamlett Goodman

By Leon J. Putnam

The Birth of Birth

Texts: *In the beginning God . . .* (Gen. 1:1).
So God created man in his own image . . . (Gen. 1:27).
And God saw everything that he had made, and behold, it was very good (Gen. 1:31).

WHAT is the greatest chain reaction that the modern scientist has discovered? Is it found in the process that converts food to energy in our bodies? Is it found perhaps in the awe-inspiring process of atomic conversion in which vast forces are suddenly released? No, it is neither of these for the greatest reaction is not destructive but creative—the process of human birth!

Merton Rice, the famous preacher, once entitled a sermon "The Death of Death." It was a stimulating Easter message but while it concerned the end of life it also suggested something about the beginning of life, for God is conqueror of death because he is conqueror of life as its creator.

We speak of death in terms of mystery for it cannot be totally comprehended by us, and yet, if death is incomprehensible, is not also life itself? If we are led to wonder what death means, are we not equally led to wonder what life means? Why are we here at all?

The embryologist Arey has stated that if the human embryo continued to develop as rapidly after birth as it did in the last month before birth the size of the human adult would be a billion times that of the sun! And yet behind birth itself lies the greatest mystery—for why was birth itself born? Why does life, once created, continue? The sound of a newborn infant arouses our curiosity but would we not have been terror-struck with wonder if we could have been present on the first day of creation when the winds of God first beat a pathway through the newborn sky? For here was a true miracle—not the creation of

new life from old—but the very creation of life itself.

How, then, should we respond to a creative God? What does the doctrine of creation tell us about ourselves? If it is true that for the Christian, man is primarily defined by his relationships, not his characteristics, what are these and what do they require on our part? Let us examine three responses that are indicated by the story of the creation in Genesis.

I. HELP

The first of these responses is that of *help*. "God created man in his own image" reads the scripture, and hence man himself shares in the creativeness of God. Man has become a co-worker with God in the continuing process of creation. To be sure, man cannot create matter from nothing, but he can recreate it. He can take the power of his mind and body and transform it into the power of personality that can change his own life and those of others. He can take the created stars and the sky and recreate them in paintings. He can use his God-given powers of creative, rational thought to produce the timeless tales of fiction, the enduring strains of a great symphony. In some way we can help. So in George Eliot's poem "Stradivarius" the violin maker says:

When any master holds
'Twixt chin and hand a violin of mine
He will be glad that Stradivarius lived,
Made violins, and made them of the best.

The masters only know whose work is good:
They will choose mine, and while God gives them skill
I give them instruments to play upon,
God choosing me to help him.
. . . . . .
'Tis God gives me skill,
But not without men's hands: He could not make
Antonio Stradivarius' violins
Without Antonio.

And if we cannot create with the artist we can at least love and enjoy, which is in its own way a form of creation, for we see God's world in a new perspective as we participate and share.

But we live in a world in which the tasks that God would have us do often remain undone. There is a constant temptation to ask for God's help and to avoid our responsibilities. Do we not feel God is closer in our moments of weakness than in our moments of strength? Erdman Harris, in his book *God's Image and Man's Imagination,* writes of this with reference to sports. He mentions one Olympic winner who made a final spurt in the eight-

hundred meter race and won and quotes him as saying, "I ran out of steam thirty yards from the tape and the Lord really helped me the rest of the way." Are we possibly more interested in using God than in being used by God?

On the other hand, there are moments when we desire to help but can't because we genuinely need help. Somehow we get in each other's way and in our own way. We see what needs to be done but we fail to do it—call it sin if you like. Because we are separated from a creative God we lose our creativity and rather than help we *hinder*.

II. HOPE

For this reason we need our second response to God: the way of *hope*. After creation we find the words, "And God saw that it was good." Ultimately man is good and therefore we can have the hope of being transformed into the new life and of being restored to the goodness that is inherent in all life.

What a short but powerful word "hope" is. Yet how frequently it is overlooked. Speaking to the American Psychiatric Association the famed psychiatrist Karl Menninger said, "Our shelves hold many books now on the place of faith in science and psychiatry, and on the vicissitudes of man's efforts to love and to be loved. But when it comes to hope, our shelves are bare. The journals are silent. The *Encyclopaedia Britannica* devotes many columns to the topic of love and many more to faith. But hope, poor little hope. She is not even listed."

How ironic this is, especially for the Christian who shares in a faith which claims that the power of God can operate in one's life and produce change and growth. We hope that our children will be well educated because of the opportunity they have to come into contact with teachers who can help the process of development and growth. Horace Mann, therefore, reminds us that where anything is growing one *former* is worth a thousand *reformers*. And so with life—for we believe in the Master who can change men's lives by destroying meaninglessness through a meaningful faith. Such a hope is possible in spite of our circumstances for it is finally a hope, a trust, that at the heart of life there is not emptiness but goodness, value, and purpose. Saint Exupery has expressed it well by saying that man does not live on things but on the meaning of things.

Nothing finally separates us from the love of God. So Jesus, as portrayed by John, can say on his last moments on earth after withdrawing from his disciples in agony, "Yet I am not alone, because the Father is with me." In the depths he had a vision of the heights and we too would proclaim the eternal presence of God even in the midst of death and suffering, knowing that our hopes are fulfilled in eternal life—the eternal presence of God's love.

The late David Roberts once sug-

gested that we make a list in imagination of all the things that might be taken from us. Then, since all finite hopes are destined to fail, he asks, "At what point would we be compelled to say that human existence is a gruesome accident instead of a gift from God?" And he answers, "The New Testament is far ahead of us, for it is already standing at the extreme end of the list where man confronts death. At this point everything is taken away from us. And it is precisely in the face of death that the Christian faith has always known that to abandon hope is to abandon love. . . . What we believe about life and what we believe about the end of life are the same thing. Creation and Resurrection come from one and the same God."

III. HUMILITY

It was Nietzsche who believed that hope was the worst of the virtues for it prolonged the agony of life. The Christian believes that it is hope that enables one to endure the agony and see beyond it. But help and hope can never be enough for our response since they both provide the temptation that man will become a worshiper of himself rather than God. We may feel that we are the sole source of our help and hope. It is therefore appropriate that our last way of response is the way of humility.

In spite of what we may say of our goodness the words remain at the opening of our Bible, "In the beginning God." As creator, God is above everything. All existence is dependent upon him for its being. How pathetic is the man who sees himself as being "self-made" as if he had any choice in his own birth.

We would recall the pilgrimage of Saint Augustine who in his *Confessions* tells of his search for God. He asks the earth if it is God and it answers "I am not He." Then he continues, "I asked the sea and the deeps, and the living creeping things, and they answered, 'We are not thy God, seek above us.' . . . I asked the heavens, sun, moon, stars, 'Nor (say they) are we the God whom thou seekest.' And I replied to all the things that throng about the gateway of the senses: 'Tell me of my God, since you are not He; tell me something of Him.' And they cried out in a great voice: 'He made us.' "

In the face of the miracle and mystery of God's creation man can respond: through help, for he is a co-worker with God; through hope, for ultimate goodness lies at the heart of all life; through humility, for he remains a creature dependent on God's love for his very being. *Help, hope, humility:* words that will be a challenge to man when the world is very old as they were a challenge to the prophet Micah many centuries ago, "He has showed thee, O Man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

END

By John W. Tyler

Strong Son of God

A personal testimony to a great Christian

TUESDAY morning, the 31st of March, 1964, Charles Matthias, Chaplain (Captain) United States Army, slipped out of his diseased body and joined his spirit with those spirits in the invisible church who preceded him.

This was not intended as a lengthy way of saying that "Chuck" Matthias died. Rather it was written that way to say that this great young man, thirty-four, lived a rare life of faith right up to the moment of death. Those of us who were privileged to spend the last few weeks with Chuck were blessed in a way unique in the experience of any of us.

A red-headed Texan, Chaplain (Major) Wallace Bennett, Methodist, remarked to me the day before Chuck died: "I'll never forget that man. He did me good! He did me good!"

The morning Chuck died, Chaplain (Lt Col) Louis White, Disciple, Hospital Chaplain, Letterman General, Presidio of San Francisco, told Chuck as he was slipping away: "Chuck, we love you; we're proud of you!" The day before this, Chaplain White had remarked to Martha Lou Matthias, Chaplain Matthias' wife: "That man has preached a better sermon from his bed than any of us around here will ever do!"

Why did this man bless us so greatly? He lived his last year with the knowledge that he had leukemia. Yet he insisted on remaining on "active duty" in the Army chaplaincy. He served a Missile Battalion spread over the rolling region around about the San Francisco Bay. Everywhere Chaplain Matthias went, men have reported how they were strengthened by his visits because they knew of his illness. More than this, they were blessed by his faith in life, his love of life, his honest love of God and his vibrant allegiance to Christ. He was a strong son of God.

His supervisory chaplain, Chap-

lain (Lt Col) Rudolph Anderson, a Lutheran, remarked of Chaplain Matthias: "This man was a sanctified person if I ever saw one!"

Chuck was always gracious—from the moment he entered the hospital for the last time, in March when we visited him, until he drew his last breath. He thanked everyone for every expression of service to and for him, from the men on the ward who attended him to the doctors who made every attempt medical science knew of to help him hang on to the life he appreciated so enthusiastically. There was never a bitter expression on his face, nor did a note of resentment cross his lips. When I asked him how he had handled his feelings so well, he observed, "It isn't always easy, especially when you have people who attempt to tell you how you must feel in the face of such a burden. I remember a friend of mine said, 'You must learn to accept this not with resentment toward God.' I told him, 'I don't resent God! Jesus said the rain falls on the just and unjust alike. I'm having a cloudburst, that's all.' "

One day at the end of a very quiet visit, Chuck told me, "Your visit helped so much!" I returned, "Chuck! You have helped me far more by your example of faith than any of us could possibly help you. Many of your friends have remarked in this way about their visits with you." He reacted, "Well, thanks, Bill."

Chaplain Matthias left a lovely family to carry on the gallant tradition of strength he bequeathed them. They have returned to Fairfax, Virginia, the family home where the paternal grandmother and mother still reside. Mrs. Martha Lou Matthias wrote in a letter recently, "I thank God for the few short years I had with Chuck."

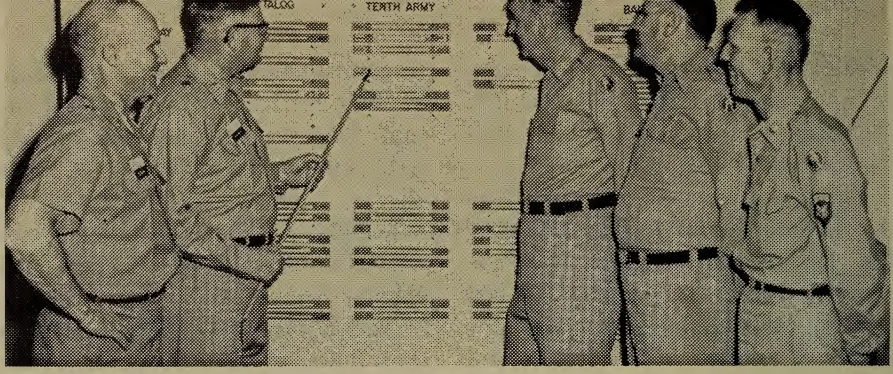
END

DARK THREADS

Not till the loom is silent
And the shuttle ceases to fly,
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the Weaver's skilful hands
As the threads of gold and silver
In the pattern He has planned.

—Anonymous



Members of Chaplain Control Headquarters, Logex, responsible for planning and directing chaplain participation (left to right): Ch (Maj) Vaughn F. Leaming, representative USACHS; Ch (Col) Ralph Pugh, Dept. Commandant, US Army Chaplain School; Ch (Lt Col) Rowland C. Adams, Hq. 2nd Log. Command; Ch (Maj) Walter E. Casey, Hq. 2nd Log. Command; Sp/6 Harry J. Neuber, Hq. 2nd Log. Command.

Chaplain Participation in Logex '64

To the chaplain: You will develop a religious retreat center for men who have received a lethal dose of radiation.

This is but one of the problems faced by the chaplains who participated in the Logex '64 paper war games at Fort Lee, Virginia, 3-9 May, 1964.

Logex is an inter-service logistical exercise, in which Army, Navy, Air Force, and the State Department participate. It deals with problems which might arise in total war.

Started by the Quartermaster School during World War II, these logistical exercises have expanded to include all technical and administrative service schools, including the Chaplain School.

Chaplain School staff and faculty esteem Logex as an invaluable test

Ch (Maj Gen) Charles E. Brown, Chief of Army Chaplains, greets Indonesian Chaplain (Lt Col) Justinus R. Roes Roesmandjaja, student at USACHS. Chaplain (Col) Alfred P. Klauser, 322nd Log. Command looks on.

of many facets of school instruction.

The situation played in 1964 was as follows:

The world is on the verge of total conflict. The aggressor has penetrated our Allied lines in Central Europe. Suddenly he strikes with nuclear, chemical, and biological weapons.

Sixty days have elapsed. On Monday then it is D60. The Allied forces begin their counterattack. The five thousand participants in the '64 exercises form the logistical support to the field armies locked in combat.

All this is on paper, of course. And when we say paper, *we mean paper* for Logex expends sixty tons of paper. A set of mimeographed Logex books, stacked one on top of the other, measured seventeen inches in height.

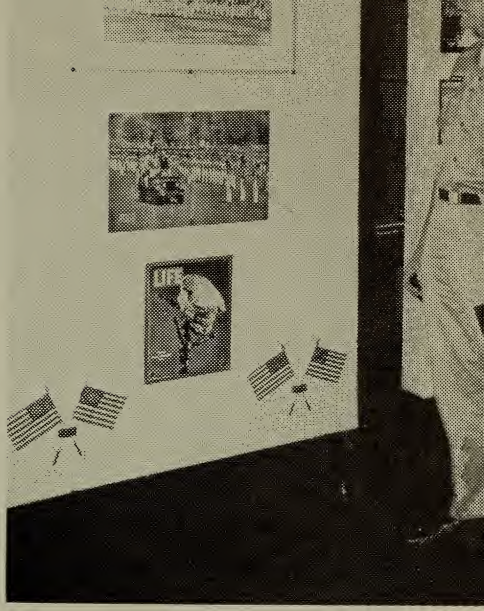
Chaplains are assigned to each of the headquarters' units and they wrestle with the problems that arise —as if they were real.

In addition to the retreat center for men who've had a lethal dose of radiation, some of the other problems coped with are:

A chaplain complains that the CO has made him a mail censor and he cannot perform his duties as a chaplain.

Civilian affairs has requested help from chaplains to minister to refugees.

Chaplains of an area are informed of the visit of a chaplain VIP, and so they have to prepare an itinerary and schedule for his visit.



One of the special attractions this year was a magnificent display of chaplain activities throughout America. It was located in Chaplain Control Hq. and assembled by Ch (Lt Col) Wm. P. Barrett. Here Ch (Capt) Donald S. Visscher looks at one section.

Ch (Lt Col) Rowland C. Adams, Hq. 2nd Log. Command, interprets Logex to Dr. Lawrence Fitzgerald, who was present as press representative from THE CHAPLAIN.

More participants in Logex (left to right): Ch (Capt) Robert A. Salemme; Ch (Capt) Richard R. Fupy, Jr.; Ch (Capt) Donald A. Visscher; Ch (Lt Col) Roy J. O'Brien; Ch (Lt Col) Ben S. Price; Ch John C. Siege; Lerry D. Davis; Sp/4 John L. Lewis.

A church has been bombed and American soldiers are asked on their off-duty hours to help in its restoration.

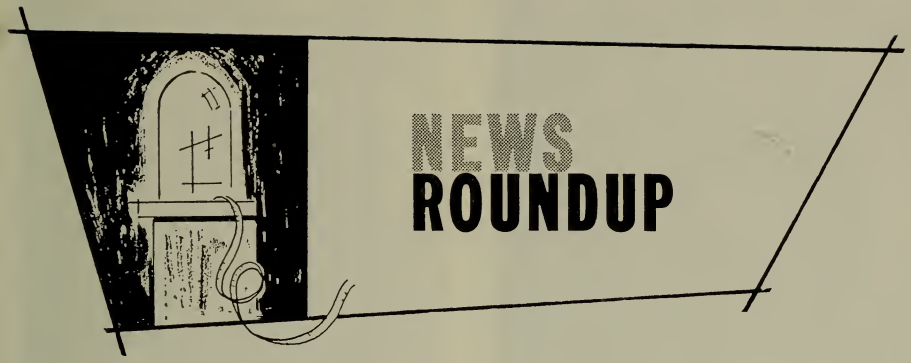
A directive concerning religious ministry to the wounded and dying needs to be published and circulated.

The main problem, of course, is chaplain coverage for troops in all situations.

To give visitors a picture of the many and varied ministries of the chaplain, at the Chief Chaplain Controller Building of Logex a display was arranged. Among the seventeen entries were displays of the military academies, the chiefs of chaplains' offices, the Alaskan command, USAREUR activities, Fort Knox Mobile Chapel, American Bible Society, American military cemeteries, model chapel, new field organ, and the like.

Doing the planning and supervising of chaplains' activities during Logex '64 (and magnificently done) were the four chaplains of Chaplain Control Headquarters: Chief Chaplain Controller, Chaplain (Col) Ralph H. Pugh; Assistant Chaplain Controller, Chaplain (Lt Col) Rowland C. Adams; Chief Reaction Chaplain, Chaplain (Maj) Vaughn P. Leaming; and Display Area Chaplain, Chaplain (Lt Col) William P. Barrett.

—Lawrence P. Fitzgerald



Memorial Day, 1964, was a day in which all United States submariners joined the people of Portsmouth, N.Y., and Kittery, Maine, in remembering and honoring the 129 men who went down with the USS *Thresher* in April, 1963. A 25-bell carillon, known as the "Thresher Bells," was installed in the chapel at the Portsmouth Naval Shipyard as a memorial to the men of the *Thresher*. A tax-exempt trust fund has been established for the men lost on the submarine so that their wives and children should not be forgotten. Advisory Committee includes Ambassador and Mrs. **Henry Cabot Lodge,** Senator **Leverett Saltonstall,** Senator **Edward M. Kennedy,** and Governor **Endicott Peabody,** all of Massachusetts. Anyone wishing to participate should send his donation to the USS *Thresher* Fund, Boston 3, Massachusetts.

Walter A. Netsch, Jr., of the Chicago office of Skidmore, Owings & Merrill, has won the American Institute of Architects 1964 R. S. Reynolds Memorial Award and $25,000 for his design of the USAF Academy Chapel, completed and dedicated in September, 1963. The design of the interfaith chapel was controversial.

Chaplain (Lt Col) **Herman N. Benner** was named the Military Chaplain of the Year at the sessions of the American Baptist Home Mission Societies held in Atlantic City, N.J., in May, 1964. Chaplain Benner has received many other honors; the Army Commendation Medal with two Oak Leaf clusters, paratrooper badge, European Theater of Operations Ribbon with two battle stars, Belgian Fourragere, two Presidential Unit Citations, UN Ribbon, American Defense Ribbon, Pacific Theater Ribbon, among others. He is now in Korea on his second assignment there.

New arrivals at the Fifth U.S. Army: Chaplain (Capt) **Donald K. Adickes,** Fort Carson, Colo.; Chaplain (Capt) **John H. Staples** and Chaplain (Maj) **Harold L. Reinhardt,** Fort Leonard Wood, Mo.; Chaplain (Capt) **Harry L. Millard,** Fort Leavenworth, Kans.; Chaplain (Capt) **Clinton E. Grenz** and Chaplain (Maj) **James R. Boggs,** Fort Riley, Kans.

View from the rear of the new USAWC Memorial Chapel, Carlisle Barracks, Pa. The chapel "complements the deep faith of the populace of the Post" and assures them of "the inestimable blessing of a God-centered facility."

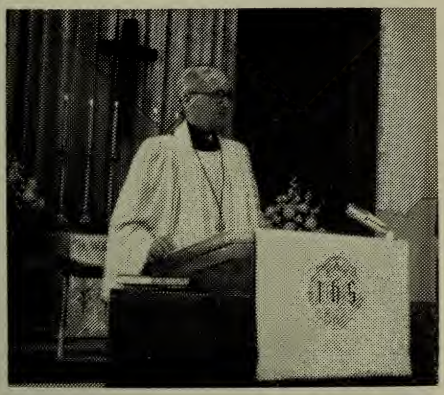
DEDICATION OF MEMORIAL CHAPEL CENTER U.S. ARMY WAR COLLEGE

The Army War College, located at Carlisle Barracks, Pa., is rejoicing in its beautiful memorial chapel and chapel center, dedicated on May 3, 1964. At a cost of more than a half million dollars, the excellent religious facility includes a sanctuary seating 320 for formal worship, assembly rooms for informal gatherings and numerous classrooms. Chaplain (Col) Herman H. Heuer is post chaplain at Carlisle.

The Protestant congregation at dedication services.

Acolytes Tommie Bartol (left) and Barry Breitenbach (right) light the candles in the Memorial Chapel for the dedication services.

Col Roy S. Kelly, Corps of Engineers, presents title of USAWC Memorial Chapel to Maj Gen Wm. F. Train, Commandant, USAWC, at dedication services.



Chaplain (Col) Herman H. Heuer, Post Chaplain, Carlisle Barracks, Pa., delivers the dedicatory sermon.

The Cadet Chapel Choir of the U. S. Military Academy, West Point, N.Y. rendered several musical numbers at the dedication. John A. Davis is the choir conductor.

Ch (Col) Gregory R. Kennedy, Commandant, USACHS, presents honors to Ch (Capt) Wm. R. Floyd as Mrs. Floyd looks on.

RECEIVE HONORS AT CHAPLAIN SCHOOL

Six chaplains (five pictured on this page, one top left, page 51), members of the Career Class, U. S. Army Chaplain School, received honors at graduation early this year. Name given under each picture.

Ch (Capt) and Mrs. Donald K. Adickes.

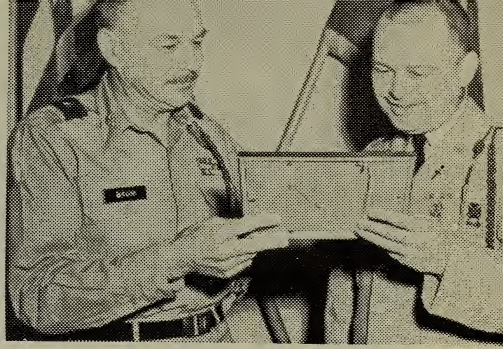
Ch (Capt) Fred O. Logan and Mrs. Logan.

Ch (Capt) and Mrs. Howard M. Graber.

Ch (Capt) and Mrs. Ira G. Moss.

Ch (Col) Wm. L. Reiss, Command Chaplain, CONARC, presents Bronze Star to Ch (Maj) James R. Boggs, Career School.

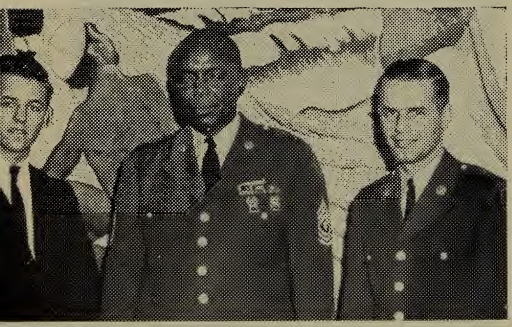
Ch (Col) John W. Sparks, Command Ch, Fourth Army, Fort Sam Houston, Texas, was awarded the honorary Doctor of Divinity degree last June by Bethel College, McKenzie, Tennessee.



Ch (Capt) James C. Robinson (right), now member of Career Course, Chaplain School, received a MA degree in Religious Education from Hartford Seminary last June. He attended the seminary during off-duty hours. His former CO (left), Lt Col Alfred K. Baum, congratulates Robinson as he admires his diploma. Ch Robinson is a Methodist.

Ch (Capt) Patrick H. Hyde, 4th Missile Bn, 562d Art., received a ThM (Master of Theology) degree from TCU, Fort Worth, Texas, last May.

Ch Earl F. Stover, 1st Missile Bn, 62d Art., arranged for one-day religious retreats for his men last April and May. The Catholic Retreat (members shown above) was held at King's House, Belleville, Ill. Far left, Ch Stover; middle front, Father Wm. Minwegen, O.M.I. The Protestant Retreat was held at the Union Methodist Church, Granite City, Ill. Three members of the retreat are shown below (left to right): Sp/4 Donald R. Mendenhall; 1st Sgt Lawrence P. Washington; and Pvt. Tony Pittman.



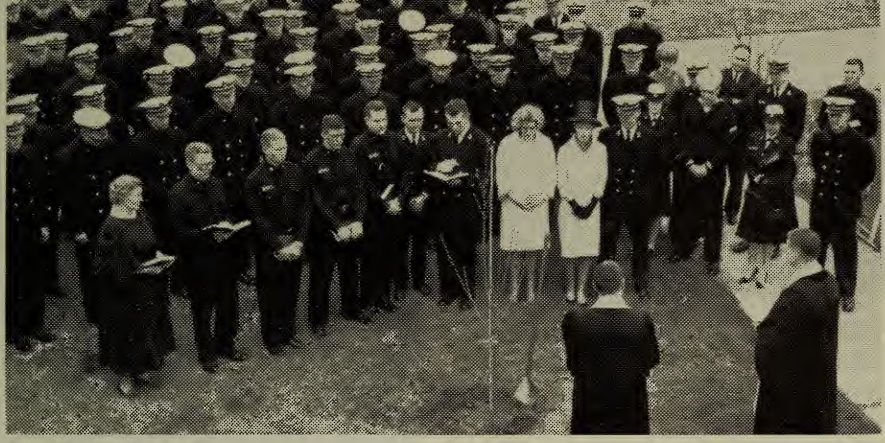
Those leaving the Fifth U.S. Army: Chaplain (Capt) **Lyndel C. Barnes** and Chaplain (Capt) **Donald G. Nietering,** Fort Carson, Colo.; Chaplain (Capt) **William R. McEuen,** Chaplain (Maj) **Gerald E. Jones,** and Chaplain (1st Lt) **Bernard K. Borson,** Fort Leonard Wood, Mo.; Chaplain (Capt) **Paul O. Forsberg,** and Chaplain (Lt Col) **Allen C. Edens,** Fort Riley, Kans.

New arrivals at the First U.S. Army: Chaplain (Maj) **William G. Devanny,** Chaplain (Maj) **Ernest M. Kosa,** and Chaplain (Maj) **Francis R. Lewis,** U.S. Army Chaplain School, Fort Hamilton, N.Y.; Chaplain (Maj) **LeRoy E. Van Verth,** Student Detachment, Governors Island, with station at Graduate School, Syracuse University; Chaplain (Maj) **Porter H. Brooks,** West Point, N.Y.

Leaving the First U.S. Army are Chaplain (Capt) **Clarence T. Kuehn,** Fort Devens, Mass.; Chaplain (Capt) **John C. Scott,** Chaplain (Capt) **Vance N. Clark,** Chaplain (1st Lt) **Milan Murja,** Chaplain (1st Lt) **Glenn L. Myers,** Fort Dix, N.J.; Chaplain (Lt Col) **Gordon Hutchins,** West Point, N.Y.

Leaving the faculty of the U.S. Army Chaplain School at Fort Hamilton, N.Y., is Chaplain (Maj) **Charles L. Burgreen** who was reassigned to Alaska.

Chaplain (Lt Col) **Russell O. Kirsch,** whose last duty assignment



Last April, at the U.S. Naval Officer Candidate School, in Newport, R.I., a Japanese flowering cherry tree, the gift of International Christian University, was planted on the chapel grounds. The planting was a part of a special worship service conducted by CAPT David M. Humphreys, CHC, USN, assisted by LCDR Jack B. Griffin. The ICU sends these trees to groups or churches which contribute at least $250 during any one calendar year. Chaplain Humphreys writes: "After four years at OCS, I am to become the Senior Chaplain at the Naval Air Station, Barbers Point, Oahu, Hawaii."

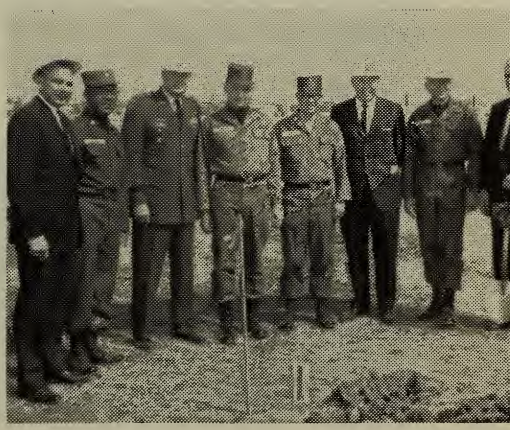
was Post Chaplain at Fort Jay, N.Y., retired in August, 1964.

The University Pastor at Long Beach State College, Calif., recently became a flag officer in the Naval Reserve. He is Reservist RADM **Roland D. Driscoll,** member of the Westminster Foundation, Synod of California.

SEMINARIES AND CHRISTIAN COLLEGES

American University, Washington, D.C., presented honorary degrees to the following persons during the 50th commencement, June 7, 1964: Industrialist **Lammot DuPont Copeland,** president of E. I. DuPont de Nemours & Company; University President, Very Reverend **Edward B. Bunn,** S.J., of Georgetown Univer-

Last March a ground breaking ceremony for a new chapel to seat 600 was held at Fort Carson, Colo. Among those present were four chaplains: Andrew Johnson, Lawrence Foreman, Phillip Remark, and the Division Chaplain, James Barnett.



"There was really nothing quite like this conference," writes Ch (Capt) James W. Emerson, 24th Inf. Div., concerning the Episcopalian Family Conference held at Berchtesgaden, Ger., in April, 1964. Nearly 500 attended. Shown above (left to right): Maj Gen Stanley R. Larsen, personal representative of General Paul Freeman, USAREUR Commander in Chief; and the two conference leaders: The Rt. Rev. Stephen F. Bayne, Jr.; and the Rt. Rev. Johannes J. Demmel.

sity; Bishop **S. K. Mondol,** senior bishop of The Methodist Church in Southern Asia; The Reverend **Edward H. Porter,** superintendent of the Baltimore East District of the Baltimore Methodist Conference. **Pauline Frederick,** UN correspondent for NBC, was the speaker at the commencement ceremony.

The 20th Annual Meeting of the Conference of Lutheran Professors of Theology was held at Concordia Seminary, St. Louis, Mo., in June. Purpose of the conference was to enable the representatives from Lutheran Seminaries to get an overview of current trends in theology in the various Christian churches. Papers were presented by Dr. **Martin Scharlemann,** Concordia Seminary, St. Louis, Mo.; Dr. **Allan O. Miller,** Eden Theological Seminary, St. Louis, Mo.; Dr. **Carl Braaten,** Lutheran School of Theology, Chicago, Ill.; The Very Reverend Monsignor **Joseph W. Baker,** Secretary, Diocesan Tribunal (St. Louis Curia); Dr. **David Belgum,** School of Religion, Iowa State University, Iowa City, Ia.

The Reverend **Joseph Perez,** minister of Vails Gate Methodist Church, Vails Gate, N.Y., said in a prepared dissertation as doctoral candidate at the Boston University School of Theology that "as an institutional structure the Central Jurisdiction of The Methodist Church, to which almost all Negroes in the church belong, has been a stumbling block in the development of an inclusive Methodist Church. But," he said during Commencement ceremonies, "as a policy-making body the Central Jurisdiction has given evidence of sincerely working for the abolition of the racial jurisdiction in The Methodist Church." The Methodist Church is composed of six jurisdictional conferences, five of them geographic and the sixth defined in part racially and in part geographically.

The trustees of the Harvard-Yenching Institute approved a grant of $15,000 to the International Christian University in Japan for fiscal year 1964-1965. The grant was made to continue research and instruction dealing with problems presented by the historical impact of Christianity on Far Eastern culture. This is the second year that such a grant has been made and it is expected to continue five years. The director of the Institute is Dr. **Tateo Kanda,** outstanding scholar.

"Cooperation Without Compromise" was the theme of an Interfaith Seminar held aboard the U.S. Naval Construction Center, Davisville, R. I. and the Quonset Point Naval Air Station last May. Both Catholic and Protestant chaplains participated. Shown above: Ch Wm. R. Samuel, Prot.; and the Rt. Rev. Monsignor Edmund J. Brock, Catholic.

NEWS BRIEFS, UNITED STATES

Police Commissioner **Michael J. Murphy** of the New York Police Department has announced that there are six chaplains now serving the department. They are: The Rt. Rev. Monsignor **Joseph A. Dunne,** and The Reverend **John H. Walker** (Catholic); The Reverend **William G. Kalaidjian,** The Reverend **John H. Johnson,** and The Reverend **Edmund A. Bosch** (Protestant); Rabbi **Isidore Frank** (Jewish).

The Division of Christian Education of the National Council of Churches has drafted a statement approving, in principle, "dual school enrollment" to help relieve mounting financial pressures on parochial schools. One benefit of the plan said the statement would be a "new sense of unity in partially divided communities."

The General Board of the National Council of Churches at its June meet-

"Anything Going for God?" was the subject of a lecture delivered by Dr. Theodore Gill of the San Francisco Theological Seminary at Fort Ord, Calif. Ch (Col) Herman J. Kregel, Post Chaplain, has had a series of Lecture-Seminars covering a wide variety of religious subjects. Dr. Gill spoke on some of the profounder issues surrounding the proclamation of the gospel in this day and age. Picture shows Dr. Gill speaking.

Brig Gen Lawrence E. Schlanser, Deputy CG of USATECOM (third from left), greets Ch (Maj Gen) Chas. E. Brown, Army Chief of Chaplains as he visits USATECOM Hq. Far left is Ch (Col) R. W. Jungfer, Jr.; far right, Ch (Lt Col) Randolph E. Phillips.

ing in New York City urged all NCC member communions to open their doors for worship and membership regardless of race; asked church people throughout the nation to support the cloture petition against civil rights; requested protection for American citizens "engaged in the promotion of the free exercise of the constitutionally guaranteed right to vote."

Church World Service reported that $11 million worth of material aid for the world's needy left U.S. ports between January 1 and April 30, 1964. Material was divided among Europe and the Near East, Asia, Latin America, and Africa.

A total of 63.4 percent of the U.S. population (117,946,000 persons) are members of churches, synagogues, or other places of worship. The total is less than the 63.6 percent reported in 1960. Reported are 64,000,000 Protestants, and 43,000,000 Roman Catholics. Fastest growing church is the Southern Baptist with a membership of 11,000,000.

The International Summer Assembly of Christian Endeavor was held on the campus of Otterbein College, Westerville, Ohio. Top individual honors in the Citizenship Awards Program went to **Margaret Jean Leseiko** of Ambridge, Pa. Winning group was the Senior Christian Endeavor Society of the United Presbyterian Church, Covington, Ohio.

During the Crusade in San Diego, Calif., almost 180,000 persons heard **Billy Graham** and 8,690 signed decision cards in spite of the chilly,

Two chaplains are taking advantage of the modern means of communication through TV. Ch (Capt) Homer G. Benton, U.S. Army (left), and Lt Stan Beach, CHC, USN, both in Twin Cities, discuss order of the morning worship service presented on TV (WTCN-TV) on Armed Forces Day.

Ch (Lt Col) Deane F. Babbitt (left) XIII U.S. Army Corps Chaplain, presents an appreciation certificate from the General Commission to Lt Col Stanley R. Matthews, Bn CO, 2nd Msl Bn, 55th Arty. Ch (Capt) Jas. Robinson, Bn chaplain, recommended Col Matthews for the award.

Last May National Family Week was observed at Brooklyn Army Terminal. Ch (Maj) Herbert S. Edge, Terminal Chaplain, is shown discussing with Sgt Odis Lyons, Training NCO, an item in *Hearthstone*, a family magazine. The magazine is distributed monthly to military families.

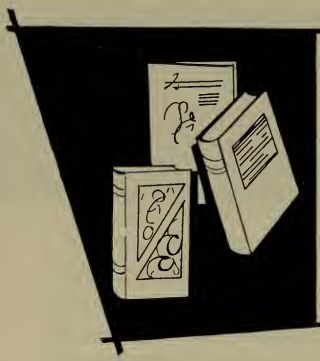
rainy weather which swept through Balboa Stadium night after night.

The Woman's Division of Christian Service of The Methodist Church's Board of Missions has presented to "all of the people called Methodists" the lovely chapel in the Church Center for the United Nations. The presentation was made in honor of the national leader of Methodist women, Mrs. **J. Fount Tillman,** of Lewisburg, Tenn., president.

The Roman Catholic Church of the Madalene in Tulsa, Okla., recently joined the Council of Churches of Greater Tulsa, composed of 143 Protestant churches and one Orthodox church. Roman Catholic Bishop **Victor Reed** of Oklahoma City, bishop of the diocese, called it "a first in the Christian unity movement."

Has the "Population Bomb" in the United States given birth to an unwanted child, the "Poverty Bomb"? Dr. **A. S. Holmes,** Health Officer in Kentucky Appalachia, says: "The problem of too many children in needy families lies at the root of the Appalachian poverty problem."

Homer N. Calver, chairman of the Public Health Committee of the Human Betterment Association for Voluntary Sterilization, revealed the donation of $25,000 by **Jesse Hartman,** New York philanthropist, to set up voluntary sterilization clinics in Kentucky Appalachia with the cooperation of local Public Health authorities. The Hartman Plan is designed to give the needy people of Appalachia the most reliable birth control method.



BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

Creative Activities by MABEL ADCOCK and ELSIE BLACKWELL. The Warner Press. 1964. 64 pp. $1.95.

A workbook of ideas for teachers of children in Sunday school, vacation school, club work, and at home. Helpful supplementary material for those in constant need of new materials.

The Church in a Diverse Society. Edited by L. W. HALVORSON. Augsburg. 1964. 179 pp. $3.95.

A comprehensive review of the responsibility of the churches to many minorities and segments of American life. The chapters are written by specialists involved in special ministries.

Heidegger's Philosophy: A Guide to His Basic Thought by MAGDA KING. Macmillan. 1964. 193 pp. $3.95.

A helpful introduction to the basic ideas of Martin Heidegger, among the foremost of theologian-philosophers today.

Counseling with Senior Citizens by J. PAUL BROWN. Prentice-Hall. 1964. 144 pp. $2.95.

Another volume in the **Successful Pastoral Counseling Series,** of which Russell L. Dicks is the General Editor. This book is concerned with a growing percentage of the population and the questions that arise out of advancing age. A very practical presentation.

Pastoral Care in Historical Perspective by WILLIAM A. CLEBSCH and CHARLES R. JAEKLE. Prentice-Hall. 1964. 344 pp. $10.60.

Here is a work that puts pastoral care, including counseling, in its long perspective. The book includes history, interpretation, and particularly interesting and helpful "exhibits" from primitive Christianity to William James.

The Omission of the Holy Spirit from Reinhold Niebuhr's Theology by RACHEL H. KING. Philosophical Library. 1964. 209 pp. $5.75.

This book is unusual not only in the somewhat brash title but in the directness and vigor with which the author seeks to point out the contradictions in Niebuhr's theology. The robust ideas and observations make for interesting reading throughout the whole volume.

Dictionary of Orthodox Theology by GEORGE H. DEMETRAKOPOULOS. Philosophical Library. 1964. 187 pp. $5.00.

The sub-title reads, "A summary of beliefs, practices, and history of the Eastern Orthodox Church." A helpful reference and something of a brief survey of the things that pertain to a great church.

The Language of the Gospel by AMOS N. WILDER. Harper & Row. 1964. 143 pp. $3.50.

This is a group of scholarly chapters representing largely the Haskell Lectures for 1961-62 at Oberlin College. A careful and appreciative examination of the language which was the vehicle for the gospel.

Exploring the Christian World Mind by DAVID WESLEY SOPER. Philosophical Library. 1964. 193 pp. $5.00.

Here is a delightful book, the result of interviews the author has had with a great number of persons prominent in philosophy and religion. These people give their views concerning the remainder of this century. Barth, Brunner, Boegner, C. S. Lewis, T. S. Eliot, and several others are included.

Challenges to Democracy: The Next Ten Years. Edited by EDWARD REED. Center for the Study of Democratic Institutions. 1963. 245 pp. $5.00.

Here is a group of essays which attempt to look closely at the ideas and ideals of society and their application for the next decade. An excellent review of problems and opportunities that confront the United States in the immediate future.

Power at the Pentagon by JACK RAYMOND. Harper & Row. 1964. 363 pp. $6.50.

This is an impressive story of the wide-ranging military posture of the United States stemming from the building known as the Pentagon. A very readable book, full of interesting background and human interest factors, insights and observations of people, programs, and policies.

The Mission by MARTIN CAIDIN and EDWARD HYMOFF. J. B. Lippincott Co. 1964. 208 pp. $4.50.

After the bombing of Pearl Harbor and our declaration of war against the Japanese, the first member of the House of Representatives to assume a military role was LCDR Lyndon B. Johnson. President Franklin Roosevelt made use of him by sending him as the President's personal representative to the Southwest Pacific Area to discover what was the true state of affairs in that area. This was *the mission*—and it was a sensitive and dangerous assignment—which L. B. J. performed with acumen. His report to the President was "blunt and straight to the point."

Interesting reading about a little-known event in the life of our President.

In the Midst of Plenty by BEN H. BAGDIKIAN. Beacon Press. 1964. 297 pp. $4.50.

For many people the poor in America are "out of sight, out of mind." This book brings these poor into focus—the idle, the sickly, the aged, the hungry children. A first-hand report by a man who traveled the dirt roads, the rural slums, the city flophouses, the Indian reserva-

tions, and the migrant camps. What he has seen is not pretty. In the families of the poor are 12,000,000 children, many assuming a bleak and hopeless outlook on life.

Can anything be done? The author says: The problem of poverty may remind contemporary America of a simple truth: he who wishes to live in a civilized community must take responsibility for more than himself.

Bells Still Are Calling by KRISTOFER HAGEN. Augsburg Publishing House. 1964. 175 pp. $3.00.

The author of this book served as a medical missionary in India twice—from 1946 to 1952 and from 1960 to 1962. He knows India well and has witnessed firsthand the changing pattern of missions in that country and others. He believes that the surest key to the progress of India is through intensified Christian evangelism. Moreover, the salvation of the church in the West is "to lift its eyes to the great areas of unmet need in the less privileged countries of the world."

Peace . . . ? Man and Nations in a Changing World Community. Edited by LEONARD J. KRAMER. National Council of Churches. 1964. 48 pp. 50 cents (paper).

The big question: "What can we, as individuals and as Christians, do to improve international relations?" This is a study book for the nationwide program of education and action for peace. It is crammed full of specific suggestions on what can be done.

Nehemiah Speaks Again by K. OWEN WHITE. Broadman Press. 1964. 122 pp. $2.50.

Twelve sermons by the pastor of the First Baptist Church, Houston, Texas, and former president of the Southern Baptist Convention. Dr. White attacks discouragement, ridicule, gossip, greed, materialism, selfishness—the problems that confront modern Christians and also ran rampant in Nehemiah's time.

Mandate to Witness by LEANDER E. KECK. Judson Press. 1964. 173 pp. $3.75.

The world around us today is pagan just as the world was around the Christian church at the time Acts was written. Accordingly, the message of Acts is most pertinent to our day. The author says: "The erosion of Christian culture as we have known it is not an invitation to weep, but a summons to go to work—not to salvage what we can, but to bear witness" to Christ. *Mandate to Witness*—this is a challenging book which interprets Acts in the time it was written and applies it to our time.

An Introduction to the Apocryphal Books by H. T. ANDREWS. Baker Book Co. 1964. 141 pp. $2.95.

This book written more than sixty years ago has been revised and edited by Charles F. Pfeiffer. Protestants generally know too little about the Apocrypha and it is good to have this standard introduction brought up-to-date.

The Church's Teaching Ministry by KENNETH L. COBER. The Judson Press. 1964. 143 pp. $1.50.

Christian education is the teaching ministry of the church and must derive from the church's mission. The church's mission is "to help all persons to be aware of God's self-disclosure,

especially his redeeming love as revealed in Jesus Christ, and to respond in faith and love." This is the thesis of this well-written book. And from this basic philosophy the author outlines the shape of the Christian education program in a local church as he sees it.

Centers of Christian Renewal by Donald G. Bloesch. United Church Press. 1964. 173 pp. $3.00.

In spite of what we say about the secularization of the church, there are signs of renewal. Among the signs of renewal are the religious communities, most of which originated after World War II. This book studies these communities from the theological perspective. Eight communities are studied: Lee Abbey, Koinonia Farm, Taizé, Agape, St. Julian's, Iona, Sisterhood of Mary, and Bethany.

Men Who Talked with God by Kenneth Oxner Eaton. Abingdon Press. 1964. 95 pp. $2.25.

Lively and provocative interpretations of seven biblical characters who were men of prayer: Abraham, a pioneer at prayer; Jacob, a tradesman at prayer; Moses, a liberator at prayer; Samuel, a child at prayer; Elijah, a prophet at prayer; Solomon, a ruler at prayer; and Jeremiah, a preacher at prayer.

Beyond Belief by Edward W. Bauman. The Westminster Press. 1964. 127 pp. $2.95.

The gospel begins with God's grace, is experienced in the heart of the believer in redemptive love; it is not merely an intellectual thing, it is something which happens to a person. Dr. Bauman discusses existence, estrangement, grace, incarnation, presence, community, and love—each from three aspects: God's grace; basic belief; and fullness of life. Dr. Bauman has been eminently successful in his television courses on the Christian faith. Here is another text. Written for the layman it should prove popular and be used widely.

The Story of the Reformation by William Stevenson. John Knox Press. 1964. 206 pp. $1.95.

Why another book on the Reformation? The author answers: "To provide a readable and (it is hoped) popular history of the Reformation for the general reader. . . . And to stimulate interest in the Reformation movement." We Protestants have entered into a rich and wonderful heritage and it is good to keep the history and message of this heritage alive!

He Became Like Us by Carlyle Marney. Abingdon Press. 1964. 80 pp. $1.75.

These sermons on the seven sayings of Jesus on the cross are fresh, vigorous, moving. Dr. Marney has preached on many military bases; and those who have heard his dynamic addresses will be interested in this book. It is a small book, but packs mighty power.

Unfragmented Man by Hans-Joachim Thilo. Augsburg Publishing House. 1964. 208 pp. $5.00. Translated from the German by Arthur J. Seegers.

Some excellent studies on the child, the youth, man and woman, and how the gospel ministers to fragmented man in making him whole—

in body, mind and spirit. The author points out that there are no easy answers to the problems we face, but we can trust God even when we cannot see the way.

Friendship Press Books

For Adults and Young People

Race Relations and Christian Mission by DAISUKE KITAGAWA. Friendship Press. 1964. 191 pp. $1.95 (paper).

Race and ethnic origin cannot keep people apart, says the author. Discrimination is an immoral act. It is a personal issue, to be sure. But when it provokes racial conflict, it becomes intergroup. What is the place of the church in all this? Daisuke Kitagawa summons the church to become an integrating fellowship in a divided world.

My House Is Your House by RAFAEL V. MARTINEZ. Friendship Press. 1964. 128 pp. $1.95 (paper).

The reader of this book will come to a new appreciation of the contributions made by the Spanish Americans to our heritage. The author pleads for better understanding of our Spanish-American neighbors; this means understanding their values such as sense of honor and dignity; friendship; courtesy, diplomacy, and sincerity; sense of humor; freedom and law; emotions; family traits and structure; and religion.

For Children

Tres Casas Tres Familias by EDNA BEILER. Friendship Press. 1964. 127 pp. $1.75 (paper).

Adventures of two boys and a girl —one a Cuban, another a Puerto Rican, the third a Mexican, all Spanish speaking Americans. The stories are exciting and the book is beautifully illustrated.

The Boy Who Couldn't Talk by LULU HATHAWAY. Friendship Press. 1964 127 pp. $1.75 (paper).

John Po, the silent one, goes with his father, a doctor, from town to town throughout Burma. The Christian spirit is the bridge that spans geographical and cultural differences.

New Flags Flying by ALICE GEER KELSEY. Friendship Press. 1964. 127 pp. $1.75 (paper).

A story for sixth-graders which takes us to three developing nations in Africa and Southeast Asia to share in the excitement and adventure of independence.

Treasures for Tomás by EDITH J. AGNEW. Friendship Press. 1964. 126 pp. $1.75 (paper).

A lively, suspenseful mystery story, set in Colorado, which acquaints boys and girls with the importance of the church in the Spanish American community.

READING

Reading is magic. It makes the poorest man rich. It brings him wealth which no power can diminish, friends who never desert him, and pleasures that never end.

—Eugene P. Bertin,
Pennsylvania School Journal

PHOTO CREDITS: Page 3, National Cathedral; pages 8-11, Maritime College; pages 19-20, 44-46, U.S. Army; pages 48-57, U.S. Army, U.S. Air Force, U.S. Navy.

King David by Victoria Booth Demarest. United Church Press. 1964. 142 pp. $2.50 (paper).

A three-act drama of unusual power and beauty. All rights for production are reserved. However, this story of David and Bathsheba makes fascinating reading.

The Gift of Communion by Carl F. Wisloff. Augsburg Publishing House. 1964. 253 pp. $4.75.

Dr. Carl S. Wisloff, the author of this book, is one of Norway's leading theologians. The book considers Luther's stand concerning the Roman Catholic practice of the mass. The author notes the gradual development of Luther's opposition to the idea of the mass as sacrifice and shows how this sacrificial nature of the mass conflicts with the specific Reformation doctrines such as the priesthood of all believers and justification by faith. "Every mention of the sacrifice in the mass is, according to Luther, an outrage against Christ's complete sacrifice. One cannot speak of Christ's sacrifice without at the same time emphasizing his death and the sufficiency of his work."

Dostoevsky by Eduard Thurneysen. John Knox Press. 1964. 84 pp. $1.50. Translated by Keith R. Crim.

Dostoevsky, the Russian novelist, was not only a psychologist, a metaphysician, a social philosopher but a theologian of the highest order. This is the fact brought out in Thurneysen's study. "The question of God is the question of all his works: God, the root of all life, and the basis of the world, which gives everything its basis, but also its abrogation, its torment, its 'dis-ease,' the enigmatically unreal in all that is real, the unearthly, toward which all that is earthly aspires." An interesting study of one of the first psychological novelists.

Egypt and the Exodus by Charles F. Pfeiffer. Baker Book House. 1964. 96 pp. $2.95.

This is one of the series of eight volumes planned by Baker Book House and Dr. Pfeiffer on Old Testament History. Four are now ready and four others are to come.

Addresses of Publishers

Abingdon Press, 201 Eighth Ave., South, Nashville 3, Tennessee.
Augsburg Publishing House, 426 S. Fifth Street, Minneapolis 15, Minn.
Baker Book House, Grand Rapids 6, Michigan.
Beacon Press, 25 Beacon St., Boston 8, Massachusetts.
Broadman Press, 127 Ninth Ave., N., Nashville 3, Tennessee.
Center for the Study of Democratic Institutions, Box 4068, Santa Barbara, Calif.
Friendship Press, 475 Riverside Dr., New York, N.Y. 10027.
Harper & Row, Publishers, Inc., 49 E. 33rd St., New York 16, N.Y.
John Knox Press, Box 1176, Richmond 9, Virginia.
Judson Press, Valley Forge, Pennsylvania.
J. B. Lippincott Company, E. Washington Square, Philadelphia 5, Pa.
The Macmillan Company, 60 Fifth Ave., New York 11, N.Y.
National Council of Churches, P & D Dept., 475 Riverside Dr., New York, N.Y. 10027.
Philosophical Library, Inc., 15 E. 40 St., New York 16, N.Y.
Prentice-Hall, Inc., Englewood Cliffs, N. J.
United Church Press, 1505 Race St., Philadelphia 2, Pa.
Warner Press, 1200 E. Fifth St., Anderson, Indiana.
Westminster Press, Witherspoon Bldg., Philadelphia 7, Pa.

Member Denominations

The General Commission on Chaplains and Armed Forces Personnel

1. Advent Christian Church
2. African Methodist Episcopal Church
3. African Methodist Episcopal Zion Church
4. American Baptist Convention
5. Associate Reformed Presbyterian Church
6. Baptist General Conference of America
7. Christian Methodist Episcopal Church
8. Christian Reformed Church
9. Church of God (Anderson, Indiana)
10. Church of the Nazarene
11. Churches of God in North America
12. Cumberland Presbyterian Church
13. Disciples of Christ
14. Evangelical Congregational Church
15. Evangelical Covenant Church of America
16. The Evangelical United Brethren Church
17. Free Methodist Church of North America
18. The Methodist Church
19. Moravian Church
20. National Association of Congregational Christian Churches
21. National Baptist Convention of America
22. National Baptist Convention, U. S. A., Inc.
23. North American Baptist General Conference
24. Presbyterian Church in the U. S.
25. Primitive Methodist Church, U. S. A.
26. Progressive National Baptist Convention, Inc.
27. The Protestant Episcopal Church
28. Reformed Church in America
29. The Salvation Army
30. Seventh-day Adventists
31. Seventh Day Baptist General Conference
32. Unitarian Universalist Association
33. United Church of Christ
34. The United Presbyterian Church, U. S. A.
35. Wesleyan Methodist Church of America

Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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